

# THE LONDON LITERARY GAZETTE;

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### TO OUR READERS.

AMONG friends there is little need of protestations or assurances, and therefore, though custom almost demands a few words at this season of the year, we shall very briefly say what we have to say to our friendly Readers. Encouraged by their unceasing and increasing support, we have omitted no exertion to render the LITERARY GAZETTE as general and perfect an epitome of the Literature, Science, and Fine Arts of the time as its limits would possibly allow; and we are free to affirm that it does form a more complete compendium of these important matters than any periodical that ever issued from the press. In other respects, we have only to repeat, that a single line never gained admittance to its columns through partiality; that it has neither courted favour by flattery to the measure of individual expectations, nor feared to incur displeasure by honest strictures. Having by such means obtained the public confidence, is the best guarantee that it will, by a steady adherence to the same principles, continue to deserve it.

### REVIEW OF NEW BOOKS.

*Royal Naval Biography; or, Memoirs of the Services of all the Flag Officers, &c. &c. whose Names appeared on the Admiralty List at the commencement of 1823.* By John Marshall, Lieut. R.N. Supplement, Part 3. 8vo. pp. 414. London, 1829. Longman and Co.

PURSUING his interesting researches with great diligence and attention, Lieutenant Marshall has here added another excellent volume to his records of our naval heroes. The exploits of a number of gallant officers, together with the official dates of their promotions, and the despatches which detail their particular services, are related with brevity and perspicacity; and the whole interspersed with observations and anecdotes, which relieve the dryness of circumstantial particulars, and recommend the work to popularity, on account of the entertainment it affords, as well as to regard as a book of reference. Having given it this general character, we shall extract a few passages to illustrate our opinion. The following is a striking anecdote of the extent to which our sailors carried daring during the late war.

"Captain Peyton was posted into the Minstrel of twenty guns, Sept. 26, 1811; from which period he appears to have been employed on the coasts of Valencia and Catalonia until nearly the end of the war. On the 10th Aug. 1812, Captain Peyton observed three French privateers lying under the protection of the strong fortress of Benidorm, between Alicante and Cape St. Martin. Finding that their place of rendezvous was discovered, two of them hauled ashore, landed six of their guns, and erected a battery on the beach, which was manned by their joint crews, amounting to eighty men, chiefly Genoese: under these circumstances, he could do no more than prevent their escape. On the night of Aug. 12, a cutter was sent to row guard near the shore, under the command of Mr. Michael Dwyer, a gentleman who had been made a lieutenant

nearly five months before, but was still ignorant of his promotion. This young officer considered, that if he could take the privateers' battery, he might be able to capture, and bring out the vessel, which still continued afloat. With this view he had questioned some Spaniards who came from the town, and they all agreed in stating that the enemy had retreated, leaving only thirty men in the battery, and twenty in the castle. Greatly as the force in the battery, even according to this information, exceeded his own, he relied upon the courage and steadiness of his boat's-crew, only seven in number, determined upon the attempt, and accordingly landed, at 9<sup>h</sup> 30<sup>m</sup> P.M., about three miles to the westward of the town. The moment his gallant little band began to advance, they were challenged by a French sentinel: Mr. Dwyer answered in Spanish, that they were peasants; and they continued their march till they reached the battery, which was instantly attacked, and, after a smart struggle, carried, although the whole of the privateers' men were there to defend it. A few minutes only elapsed before the British boat's-crew found themselves surrounded by 200 French soldiers, against whom they defended themselves, till one of the heroes was killed, another severely wounded, and Mr. Dwyer himself shot through the shoulder: even then, how little intention they had of surrendering may be collected from the following anecdote:— 'The man who had been wounded, who had lost his right eye, on recovering from his stupefaction, deliberately took a handkerchief from his neck, and binding it over the wound, said, 'Though I have lost one eye, I have still another left, and I'll fight till I lose that too. I hope, Mr. Dwyer, you will never surrender.' But their ammunition was now exhausted, and the enemy, emboldened by the cessation of their fire, rushed down upon them with their bayonets. Mr. Dwyer was too weak, from the loss of blood, to sustain a fight hand-to-hand; he and his men were borne down by such overwhelming numbers, and the enemy were soon in unresisted possession of the battery. In this assault, Mr. Dwyer received no less than seventeen bayonet wounds; and all his men, except one, were likewise most severely wounded. The admiration of the enemy at their invincible courage was without measure; the treatment they experienced from them was rather like that of grateful men to benefactors who have suffered for their sakes, than that of enemies to those who have fallen into their power. When they were conveyed to the head-quarters of the French general, Mons. Goudin, the same benevolence and solicitude, in acknowledgment of their bravery, were shewn to them by that officer and his suite. It was forgotten, in this instance, that men taken in war are prisoners: permission was given them to return to their ship, and the general sent an invitation to Captain Peyton to visit him on shore, that he might in person restore them, and congratulate him on having such brave men under his command. The invita-

tion was given with candour, and accepted with confidence. Captain Peyton dined with General Goudin, and remained on shore several hours."

The following anecdotes of Captain G. E. Watts, Lord George Stuart, and the Duke of Brunswick, are curious.

"Our narrative of the circumstances which led to the attack of the French troops in Hanover is contained in a letter from Captain Watts to one of his private correspondents. 'Captain Goate, assisted by myself, as already stated, having expelled the French force from Cuxhaven and Ritzbottle, was superseded shortly after in the command of the squadron by Lord George Stuart; and we have, under his lordship's auspices, just performed an exploit with that promptitude and decision which exalt English sailors in the estimation of the world, and which will, if I mistake not, form one of the adornments of our naval annals. The circumstances which preceded and finally led to this enterprise, as respects both Lord George Stuart and myself, are in themselves so interesting and peculiar, and it may be added ludicrous, that I cannot forego the gratification of fully detailing them. Gallantry in 'love and war,' in 'lady's bower and tented field,' are with the warrior one and indivisible. So sang the immortal troubadours, those chroniclers of the 'deeds of days of other years.' We had obtained the ascendancy over our rivals in the one, and it therefore became incumbent on us to equal or surpass them in the other. Amongst the number of those whose smiles proved magnetic, were the pretty Miss S. and her companion Miss N. Lord George and myself had just paid them a morning visit. The window of their drawing-room overlooked the main street of Ritzbottle; and while diligently employed in playing the agreeable, I by chance looked out, and was surprised by the sudden appearance of two mounted dragoons, with drawn sabres, dashing down the street, closely followed by others. Accosting Lord George, who was busily engaged in conversation with Miss S., I asked, 'Where have those German dragoons come from?' He did not notice the question, and I repeated it. He then turned to look; and his eye glancing on the lengthening column, the truth flashed on his mind. He sprang on his feet, vehemently exclaiming, 'We are surprised—the French are in the town, and we are all taken.' More appalling words never saluted my ears; nor was a delightful *été-à-été* ever more abruptly or disagreeably interrupted. We sought instant safety in flight: he one way, I another. My route lay through the garden, terminated by a palisade, which I mounted, and then leaped on what I took to be dry ground, but which proved to be a stagnant ditch, the water of which, evaporated by the summer heat, had left a residuum, which for consistence and odour might be likened to the most unutterable of abominations. I was absolutely so *enfoncé* as to be in danger of suffocation; but by dint of immense exertion I at length suc-

ceeded, by the aid of the luxuriant corn which grew on the banks, in extricating myself from this vilest of durances; and creeping forward, I lay down in the midst of the field, listening to the clattering of the horses' hoofs as they rang on the pavement; to the shouts of the assailants; and the scattered fire of their carbines and pistols, discharged in exchange for the fire of our outposts. To describe the train of disagreeable thought, nay of miserable feeling, which occupied my mind at this moment, is quite impossible. A more rapid moral transition from pleasure to pain, from happiness to misery, cannot be imagined. Instead of my day-dreams of victory, of glory, and promotion, Verdun, or Valenciennes, with its dungeon, and a lengthened imprisonment, appeared in withering and close perspective. Between me and my brig, whose flag I saw gallantly waving over the waters of the Elbe, at the distance of 2000 yards, was interposed, for aught that I knew, an entire French *corps d'armée*. It was indeed a blighting sight; and in the bitterness of the moment I was not only tempted to curse my own folly, but to anathematise all womankind, who had thus seduced me from my own element, and my own quarter-deck, on which I ought to have been standing, free and independent. In the midst of this bitter reverie the noise subsided, and the firing ceased. I ventured to look around me. All appeared tranquil. I became somewhat re-assured; and seeing two men in an adjoining field, I ventured to approach them. They gave me a plank to cross a stream. I asked by signs, and in English turned topsyturvy (which makes no bad German), what road the enemy had taken? They motioned that they had retreated, and demanded money from me at the same instant. Impressed by the belief that if we really were masters of the place, the men would not have had the hardihood to do this, I instantly made off, intending to skirt the town and gain the landing-place. In passing, I heard sounds which I thought familiar. I approached one of the lanes which traverse the main street, and there beheld!—conceive the emotion, if you can, with which I beheld!—our own dear, delightful, eccentric, and gallant Jacks, armed with pike, cutlass, and pistol, going it through the town, with all the celerity and animation of a fox-chase, in full cry,—‘Forward, my boys!’ ‘Have at the French rascals!’ ‘D—n their eyes, we’ll work them for this!’ ‘And so we will, my brave lads,’ I cried exultingly, bursting into the midst of them, and joining heart and soul in the enlivening chorus. My transport on this unexpected deliverance was only inferior to that of the reprieved criminal with the halter round his neck, and forcibly assured me how true it is, that perfectly to enjoy, we must first suffer. To account for this sudden transformation in the state of my affairs, few words will suffice. Intelligence of the enemy’s entrance had quickly reached the squadron, together with the news that Lord George Stuart and Capt. Watts were taken prisoners. All the boats were instantly manned and armed, and a force of 300 seamen and marines landed for their rescue, whom Lord George had the pleasure of meeting at the landing place. His lordship, in his first flight, was accompanied up stairs by the pretty Miss S., who first suggested an asylum up the chimney, then under her bed, and finally in her bed. King Charles the Second, of amorous memory, often declared, that when in the midst of the oak, he ‘would not have kissed the bonniest lass in a’ Christendom;’ and so, in like manner, had Miss S.,

all lovely as she was, offered to be his lordship’s bed companion, at this critical moment, I verily believe he would have declined the overture. He made a better election; for, happening to observe a burgher’s dress in one of the rooms, he put it on, sallied forth at the back door, and reached the landing place just in time to put himself at the head of his men, whom he was leading in pursuit when I joined, and cordially shook him by the hand. It would be difficult to say, whether his joy at our escape, or his merriment at my appearance, was the greatest. An hour before, I had been the meet inmate of a lady’s boudoir; and now, covered from head to foot with filth and mire, I was untouchable, nay almost unapproachable, by any human being. Even Jack himself, with all his deference for his commander, was constrained to chuckle at the grotesqueness of my appearance. Heartily did I join in the laugh, merrily observing, that my condition was a fine illustration of the truism, that ‘from the sublime to the ridiculous is but a step!’ ‘But what say you, my lord,’ I added, ‘to our giving a practical commentary upon it to those fellows?’—pointing to the enemy’s cavalry, about sixty in number, whom we saw drawn up on an eminence a few miles off. The proposition was hardly uttered, when it was assented to; Lord George observing, ‘I was just about to ask your opinion upon that point.’ A halt was made, provisions were sent for, and then off we started in pursuit, determined, if possible, to serve out to our opponents a double portion of their own measure; and pretty well we executed our mission. . . . At daylight we all but caught every rogue of them napping: twenty minutes sooner, and the entire body, of both cavalry and infantry, would have been surprised in their cantonments: as it was, we sent them scampering, like the herd of swine filled with devils, in treble-quick time. It was my lucky lot to bear the most prominent part in the affair. With my own hands I struck the flag in the battery, after giving them a most glorious peppering in our advance, and subsequently by unspiking their guns, and bringing them to bear upon them in their retreat. We captured Mons. Le Mureche, the leader of the detachment, and his gallant charger; and, in twenty-eight hours, from the commencement of these detailed events, I was, in spite of a severe wound, gaily and triumphantly prancing on that very pavement, and on that identical horse, which, with its rider, now my prisoner, had placed me in such jeopardy, and filled me with such consternation.”

In another letter to his friend, Captain Watts says—“It may with truth be asserted, that a more fortunate measure than our attack upon the enemy at Gessendorf, was never decided on. We have just assisted in rescuing the gallant Duke of Brunswick, with his corps of about 1800 men, from the most perilous condition. Excluded by Buonaparte from the terms of his late treaty with Austria, with which he had been acting as a partisan, he determined, rather than tamely submit to the despot, to attempt his retreat from the very heart of Germany, surrounded by enemies. In pursuance of this determination, he was forced to fight a battle every day, in one of which he captured 1200 prisoners: he stormed two towns which barred his progress; laid Leipsic itself under contribution; and finally arrived, closely pursued, on the banks of the Weser, four days after our defeat and dispersion of the enemy. By the flight of their armed vessels, and the destruction of their

battery, the river, upon which he embarked his men in small coasters, was left open, and he, by these means, made his way down to us, without further hindrance or molestation.”

We have only room for one more extract of this highly interesting correspondence. “When I got on board the *Mosquito*, I was told by Captain Goate, that the Duke had just arrived, and that he would introduce me to him, adding, ‘See, here he comes!’ ‘What?’ I asked, in unfeigned astonishment, ‘can that be the Duke of Brunswick?’ looking at a slight advancing figure, about five feet five inches high, with a sun-burnt countenance and light moustaches. He had a small foraging cap on his head, which, on my being introduced to him, he most courteously doffed. He was without his black jacket (the costume of his corps), his waistcoat thrown open, shirt-collar loose, throat bare, and wrists unbuttoned; presenting altogether a figure so unheroic, that I took him for one of the humblest of his followers. Having conversed in French with him for a short time, he expressed a wish to repose himself. Captain Goate naturally offered to escort him to his cabin; but this he declined. Simply asking for a flag, in which he enveloped himself, he lay down on the deck, between two guns, with his cap for a pillow upon one of the quoins. Perhaps no individual since the days of Swedish Charles ever endeared himself so greatly by his simplicity of manner, and rigid self-denial, as this gallant and persevering prince. Practising every abstinence, exposing himself to every hardship, braving every danger, and participating in every triumph, he is idolised by his followers, all of whom speak of him with rapture and enthusiasm.”

Our next extract exhibits the exploits of Capt. Coghlan, commonly called “Intrepid Jerry,” and which his introduction into the navy seems well to justify. The *Dutton East Indian* was wrecked in 1796.

“During the height of the storm, and before boats of any description could venture out to her assistance, Mr. Coghlan, then scarcely sixteen years of age, plunged into the sea with a rope tied round his body, and succeeded in catching hold of two men, whom he conducted safely to the shore. After saving several lives in a similar manner, and at the imminent risk of being himself beaten to pieces against the rocks, Mr. Coghlan’s strength failed him,—but not so his spirit. Perceiving that the wind had in some measure decreased, he then hastened to the Barbican at Plymouth, obtained a boat, with several volunteers, and instantly proceeded to the wreck, from whence many persons were taken, and conveyed to different pilot vessels which had begun to approach the citadel. It is supposed that, by Mr. Coghlan’s exertions on this occasion, not less than fifty men were rescued from a watery grave, before a single boat from any of the men-of-war dared venture to his assistance,—so terrible was the state of the weather. Mr. Coghlan’s heroic behaviour was fortunately witnessed by Sir Edward Pellew, now Viscount Exmouth, who soon afterwards offered him his patronage if he would consent to enter the navy.”

In 1800 he was a lieutenant. At the commencement of an action with a French ship, its commander, Mons. Pointe, hailed le Renard (commanded by our hero) and ordered her to ‘strike;’ upon hearing which Captain Coghlan took his trumpet, and coolly replied, ‘Ay! I’ll strike, and d—d hard too, my lad, directly;’ and amply fulfilled his promise.

“On the 11th Oct. following, Capt. Coghlan

captured la Bellone, privateer, of four guns and fifty men; and on the 28th May, 1806, la Diligente, a national brig, hauled down her colours to le Renard, without attempting the least resistance, although mounting fourteen long 6-pounders and two brass 36-pounder carronades, with a complement of 125 men. When taken on board le Renard, the French commander, Mons. Vincent Thévenard, was struck with the smallness of that vessel, and, with much *sang froid*, he requested permission to return to his late brig, that he might try his skill in fight; which, of course, Captain Coghan laughed at. He then, with equal gravity, solicited a certificate, stating that he had not acted cowardly. Captain Coghan replied—'No, I cannot do that; but I will give you one that shall specify you have acted prudently!'

With this characteristic touch we must cast anchor, though not without the intention of another sail with our friend Lieut. Marshall.

*Recollections of Travels in the East, forming a Continuation of Letters from the East.* By John Carne, Esq. Post 8vo. pp. 348. London, 1830. Colburn and Bentley.

THE Letters from the East, to which this volume is a sequel, were justly popular; for the author is not only an amiable, but an intelligent man, one who has seen a good deal of various countries, and a very pleasing writer. The new proof of his capacity and talent now before us consists of recollections of Syrian and Egyptian travel. He has visited the hill country of Juda, Tiberias, Galilee, the Jordan, Ajalon, and many a sacred spot; and, as it seems, partly from his own observations, and partly from what he has heard from others, produced the work to which we now wish to direct public attention. Not so eloquent as Chateaubriand, there is much grace in Mr. Carne's sketches; and, throughout the whole, a gentle and good feeling, which renders his book very agreeable. We begin our quotations with even an offensive scene at Mount Carmel, to shew how these qualities prevail.

"It is one of the unhappy features of this land, that the richest feasts of the memory and fancy are often followed by the pressure of real evils. It was in vain to think of regaining our quarters on the sea-shore that night; we were at too great a distance: and we thought with regret of our comfortable quarters in the home of the Syrian, when we entered and looked around on the squalid hut, and its lawless inmates, where we were doomed to repose till morn. The cavern of the Kamschatdale had been quite as cleanly, and far more roomy, with the advantage also of a blazing fire, which we could not enjoy here. The night wind that entered through the open door was chill, and the rain now fell heavily without. We had wound our way, with some difficulty, in the dark, beside deep pools of water and pits on each side, ere we entered the hut, the only habitation the uncivil Arabs would give us. It consisted but of one long low apartment, excessively narrow; one half of its scanty width was occupied by a divan, formed of a raised earthen seat, of four or five feet high, without any covering. On this indulgent place we ascended, in order to have a part of the chamber exclusively to ourselves, and to escape from the rude and annoying crowd of natives who now thronged into the hut, and squatted themselves forthwith on the floor, pipe in hand. The clouds of smoke that slowly rose from their dark lips soon completely filled the apartment, and formed a dense shroud, through

which the line of Arabs who sat beneath, closely wedged against the wall, could be but dimly seen. In fact, we were almost blinded, and there was no remedy for the evil. Michelle made several attempts to light a fire on the wretched earthen floor, in order to boil a little tea for our supper, and at last succeeded; for we had been dinnerless during the day's progress. But unfortunately we found, to our dismay, that our stock of tea, which had been a real treasure during the journey, was entirely destroyed in the attempt to cross the river Kishon. It was our only hope; and Bruce's Arabs, in the desert of Sennaar, never grasped their leathern bottles with more despairing eagerness to drain the last drop of water, than we strove to find amidst the wet, tasteless, and sodden leaves, a sufficient portion to furnish forth our evening's refreshment. But it was in vain; and a piece of dry bread was our only solace. The senses, in truth, were wholly in fault here: the din of barbarous Arabic was enough to deafen us; and had the night blasts entered the open door with sweeping fury, it would have been a mercy in freeing us for a moment from the poisonous clouds of smoke. The fellows were insolent and rude, and, by their behaviour and discourse, had probably never seen a Christian lodged within their hamlet before. We had not expected, in the region of Carmel, to find a spot so unwelcome and insecure; for my knife and fork, the companions of many a wild journey, soon became a prey to their cupidity; and it was uncertain whether our remaining effects would not quickly follow. In fact, we were completely in their power; and they might have turned us out at night, had they so chosen, amidst the darkness, as desolate as was ever a martyr of old, pursued into these solitudes by the hand of persecution. The sheich, who might have kept his people in better order, was seated in the midst, with his long dirty pipe, and dingy white cloak and turban, as noisy and troublesome as the rest: his reign must have been but a sorry and confined one, for the hamlet consisted but of eight or ten huts, wretchedly built, and situated on a barren and shelterless part of the hill. On a sudden the sweet sound of a pipe was heard without, and the Arabs requested to send for the musician, who quickly after entered very willingly, and, for the prospect of a reward, began to exercise his powers, much to his hearers' satisfaction. He was a youth of the hamlet, the only one probably who had any peculiar skill in the way of music. Its effect, in this case, was certainly very pleasing, for it reduced our wild audience to instant and entire silence. Puffing the coarse tobacco from their mouths, and fixing their dark eyes on the musician, who was mounted beside us on the rude divan, they sat moveless against the wall, and the fearful discordance of tongues was over. The former played several wild and sweet airs on his pipe; for this simple instrument is an inmate of every Arab village or cottage in the land. As the daily employment of a great part of these peasants is in tending their flocks of sheep, or tilling their scanty fields, the pipe is carried with them to beguile their labour, as well as to cheer them in the evening hours after their return. It had now become late; we paid the musician, and let him depart, in the hope that the audience would depart also; but this was not yet to be: they lingered and smoked, as if their pipes were as interminable as the Turk's magic mahmoudi, which, as soon as spent, instantly left another in his eager hand. We lay down, however, at last, on our

earthen bed, unable to keep our eyes unclosed any longer, and soon fell asleep. The first break of morning was most welcome, and we quickly prepared to depart, after accepting a little milk for breakfast, and paying the sheich a good price for his miserable lodging. The rain still fell, and the mountain paths were almost impassable: leading our horses, we walked for some way along the declivities, and turned our backs with joy on our wretched resting-place. It was a sad and revolting picture of human nature: even in this remote and secluded hamlet, in a land where every man's hand was often against his fellow, sensual vice entered in its most repulsive form. The idea that solitude and distance from the contagion of mixed society and crowded towns, is favourable to purity of feeling and conduct, is contradicted by the state of things in most of the villages of the East.

"The remains of monasteries scattered in different parts often excited surprise that no zealous priest or pilgrim ever had the taste or enthusiasm to fix his residence on the mount of Tabor. While standing on its summit, during a previous part of the journey, we could not help remarking, what an enviable site it was for the residence of a recluse; and that in a cottage on such a spot, it would be easy to pass weeks and months without ennui; the objects over which it looked were so strange and various. On an eminence at some distance were the few poor cottages of the decayed village of Nain, at whose gate 'was carried out the only son of his mother, and she was a widow.' Yet even a cluster of rude cottages, inhabited by people the very reverse of all with which the imagination would have tenanted them, are invaluable, as they give an identity to the spot. From the situation of the village, on the declivity of the mountain, the scene of the miracle must have been rendered more striking, as the funeral procession passed slowly out of the gate down the steep, on the bold breast of which the remains of the place now stand. The inhabitants are between one and two hundred in number. And not very far from this village a spot was pointed out to us, that harmonised little with the softness or the associations of the scene—the village of Endor, where the sorceress dwelt who foretold the ruin of Saul and his family. A writer of romance would have fixed her residence amidst savage wilds, and all the terrors of Nature, rather than on the banks of a lovely stream, in the midst of luxuriant pastures and richly cultivated fields."

Among the characteristics of the Jews we select the following:

"There is one quality in which, like his ancestors, the Jew is by no means deficient, namely, in a proper taste and apprehension of the excellencies of wine. Does the stranger desire light wine, of fine quality, white or red, such as grows in the territory of Judea, or does he prefer the more potent and exquisite produce of Lebanon, they can both be procured at short notice; but it must be done secretly, otherwise the Turk would seize the hoard; and if he did not denounce the vender, would insist on sharing his cellar with him. The white wine of Jerusalem, as it is called, is of very good flavour, though rather sharp."

At Jerusalem, also, the author says—

"Among the ceremonies observed at the feast of Easter, that of washing the pilgrims' feet was one of the most curious. It took place in the evening, in the chapel of the convent. The superior had been dead some months, but his substitute officiated in his



stead: the number of candidates was much fewer than on former occasions—for this year the Armenians formed the most numerous party, the Catholics and Greeks hesitating to journey so far, on account of the perilous times. The pilgrims, of all ranks, were arranged in the church, each seated in a chair, with a small white cap on his head, his feet bare, and his countenance moulded into a state of devout expectation. The superior having exchanged the dirty rope with which he is generally girded for one of silk, from which a white towel is suspended, kneels down on a small footstool of white silk, and seizing the foot of the pilgrim, covered with the dust of so many memorable places, plunges it into a vessel of warm water. In this operation he is aided by two or three monks, who kneel on the cold pavement on each side of him. Mumbblings and blessings are muttered all the time, in a low tone, by the superior's lips, and in a higher cadence by those of the zealous assistants, the pilgrims at the same time keeping up a kind of recitative in all possible keys. Most of these men had a sun-burnt, worn, and anxious appearance, as if they felt the enterprise in which they were engaged to be the most awful and important event of their lives—on which even the brightness of their future state in a great measure depended. In truth, it was a great undertaking to many of them, whose wives and families were at that moment in Spain, Russia, or Denmark, whither they must wend their weary way back again. This ceremony tends to exalt the poor devotee in his own estimation; for the superior having washed and carefully wiped the feet, kisses them ardently, and pronounces a benediction on their owner. Then all the monks of the convent come and kneel on the pavement, and press their lips also on the feet of the happy and enviable man. Then followed an excellent supper, in which the priests waited most attentively on their visitors: the table of the refectory was on this occasion particularly abundant, and the good wine was not spared. Cheerfulness and sociality quickly succeeded the dull ceremony; it was difficult to say whether the tongue of priest or pilgrim went the fastest. Many a tale was told, and hardship recounted, on one hand, and vigil and marvel related on the other,—till peril, privation, and distance, seemed to disappear from the thoughts of both. The most interesting hour was that, however, in which the marble pavement of the rotunda was covered with the crowd of devoted admirers. The light that was cast below was very brilliant, and shewed this concourse of wanderers from many nations, mingled with priests, monks, Turks, Arabs, and Syrians. The shewy dresses and weapons of the Osmanli, his calm and serene features and moveless attitude, were contrasted with the impassioned expression and lively gestures of those around, in their poor and religious garments. The women also of the different persuasions were there, all dressed in white; the looks of some bent on the ground, and the eyes of others wandering curiously on the various and animated scene. This was the hour of monkish triumph, as well as that of relics, flowers, and incensed objects of all kinds. Some drew nigh with rapid and eager footsteps, and with the air of men who were conscious that the end of their toils was before them. It was easy to see that others hesitated long ere they ascended the three marble steps, that seemed like barriers between them and their long-cherished hope. They knelt on the pavement, and turned an imploring

eye, not on the priest, for the priest was nothing here, but on the sacred chambers within, where the light fell, and whence hushed sounds issued; the slender pillar met their eye at the entrance, that marked the spot where the stone of the sepulchre was rolled away for ever. It would have been cruel to break on the blest illusion that then filled the minds of these people; it had been better to bid their necks bow to the cimetar, than tell them that this bright entrance had no resistless charm for guilt, no balm for remorse. One old man, whose hair and beard were white, and who seemed to have come from a very distant home, was observed to bend long beside the first marble step that conducted within. Numerous votaries passed him of both sexes, and one of the priests came and whispered in his ear some words of encouragement; but the old man still lingered, as if a long life of crime had then risen before him, or he doubted there could be mercy at so late an hour as this. It was not a little interesting to observe how changed were the looks and gestures of many of the people when they issued forth from the interior of the chamber. A triumphant smile was on the features of some, perhaps of more sanguine and buoyant spirits: the deep and settled dejection with which others had entered gave place to hope and serenity; the step was quick, the hands unclasped, and the eye no longer bent doubtfully on the floor. Mingled with these were very many who blended devotion and interest together in the strangest way: rogues in grain, on whose mind past things sat a little uneasy, but who had no idea of even coming here without making it turn to some future account. While their hands were clasped in exceeding sorrow, and their eyes uplifted, they held, fast clenched, many a pleasant and secret article of barter, that was to be embalmed by the same devotions and hallowed by the same rites as those by which their crooked spirits were to be purified."

Having said so much of Syria, we refrain from accompanying Mr. Carne through the last half of his volume, which relates to Egypt; but we are sure the reader will be gratified by its perusal.

*Times Telescope, for the Year 1830.* London, Sherwood and Co.

WE have always had a good word to say of this useful and respectable Annual, which, though not so fine as its later competitors, may boast of being more varied, and not less applicable to the passing affairs of life. We observe that some change has occurred in the editorship, with a feeling of regret; for however able the new director may be, we had much respect for the assiduity and talent of his predecessor. In the present volume we also observe, that our own very intelligent and zealous co-adjutor, who has long written the papers on celestial phenomena in the *Literary Gazette*, is the contributor of the whole portion devoted to astronomical science; and we are sure it could not be in fitter hands. The almanac division, the biographical and chronological sketches, the naturalist's diary, and the wood-cuts, &c. &c. are all deserving of praise, as a few miscellaneous extracts may serve to shew.

In January it is stated: "The following letter from M. Fintelmann, of Potsdam, to Mr. London, will shew how the Prussians amuse themselves at this season of the year, and keep up an appearance of a perpetual summer even throughout the winter.—'Winter gardens, as

far as I know, exist no where else but in Prussia. In Potsdam we have only one, that of M. Voigt, very good and very highly kept; but at Berlin there are four, M. Teichmann's in the Thiergarten, Faust's and George's both within the town walls, and Moeve's on the Potsdam road. The original of these gardens was established by M. Bouché soon after the time of the general peace; but his garden is now quite neglected; and the leading establishment, ever since 1818, has been M. Teichmann's. These gardens are simply large green-houses, or what would be called in England orangeries, with paved floors, a lofty ceiling plastered like that of a room, and upright windows in front. The air is heated by stoves, which are supplied with fuel from behind. On the floor are placed here and there large orange-trees, myrtles, and various New Holland plants in boxes. The plants are mostly such as have a single stem of at least three or four feet in height, and round the stem and over the boxes a table is formed by properly contrived boards, so that the tree appears to be growing out of the centre of the table. These tables, which are sometimes round and sometimes square, are for the use of guests, either to take refreshments, or for pamphlets and newspapers. Sometimes on each table there is a circle of handsome odoriferous plants, such as hyacinths, narcissuses, mignonette, &c. in pots, round the stem of the plant; in other cases, there is no table, but the box is covered with handsome flowering plants; and in some parts of the floor, one handsome tree in the middle is surrounded by several smaller trees and plants, so as to form a mass, or clumps of verdure and flowers, such as we see in pleasure-grounds. The flowers which are generally found in these winter gardens throughout the winter are hyacinths, narcissuses, ranunculuses, tulips, crocuses, roses, heaths, camellias, acacias, epacris, correas, &c. There are also various climbers, curious or showy stove plants, pine apples in fruit, cactuses, &c., and sometimes even fruit-trees, the latter both in flower and in fruit. The proprietors of these gardens have generally small forcing stoves, for the purpose of bringing forward and keeping up their supplies. It is almost needless to say, that in these gardens or orangeries there are plenty of seats, and small movable tables, and generally music, a reciter of poetry, a reader, a lecturer, or some other person or party to supply vocal or intellectual entertainment; short plays have even been acted in them on the Sundays. In the evening the whole is illuminated, and on certain days of the week the music and illuminations are on a grander scale. In some of these orangeries also there are separate saloons with billiards, for ladies who object to the smoke of tobacco, for card playing, and for select parties. If you enter these gardens in the morning part of the day during the winter season, you will find old gentlemen with spectacles reading the newspapers, taking chocolate, and talking politics; after three o'clock you see ladies and gentlemen, and people of every description, sitting among the trees, talking or reading, and smoking, and with punch, grog, coffee, beer, and wine, before them. In the saloon you will see those gentlemen and ladies who cannot bear tobacco; and I ought to mention, that in some orangeries smoking tobacco is not allowed, and in others it is only permitted till a certain time in the day. When the audience leaves the theatre in the evening, you will find in M. Faust's garden a great number of well-dressed people of both sexes, who look in there before they go home, to see



the beauty of vegetation when brilliantly illuminated by artificial light, and to talk of the play and the players. I saw no garden in England, Scotland, or Ireland, that I could compare to these winter gardens; they appear to me very suitable to a capital town, though I do not think they would be much frequented by the people of London, who have not the same taste, nor the same leisure, for these kinds of amusements that the Berlin people have."

Jan. 29.—King George the Fourth's accession. "There is a prediction preserved by the monkish annalists, which is said to have been delivered in the time of William the Conqueror, as an anathema, or curse; signifying, that no more than three monarchs should ever reign over this kingdom without some violent interruption. His present Majesty, by his accession, was the first that broke the spell, as the following will clearly shew. William I. William II. Henry I. Interrupted by the usurpation of Stephen.—Henry II. Richard I. John. Interrupted by the usurpation of Louis the Dauphin.—Henry III. Edward I. Edward II. Interrupted by the abdication and murder of Edward II.—Edward III. Richard II. Interrupted by the deposition of Richard II.—Henry IV. Henry V. Richard III. Interrupted by the usurpation of Henry Richmond.—Henry VII. Henry VIII. Edward VI. Interrupted by the election of Lady Jane Grey, and making King Henry's daughters illegitimate.—Mary I. Elizabeth. A foreign king called to the crown.—James I. Charles I. Interrupted by the Commonwealth.—Charles II. James II. Interrupted by the abdication of James, and election of a foreigner.—William III. Anne. Interrupted by Parliament appointing a foreigner.—George I. II. III. IV."

March 21. Mid-lent.—"On this day at Seville there is a usage, evidently the remains of an old custom. Children of all ranks, poor and gentle, appear in the streets fantastically dressed, somewhat like English chimney-sweepers on May-day, with caps of gilt and coloured paper, and coats made of the crusade bulls of the preceding year. During the whole day they make an incessant din with drums and rattles, and cry, 'Saw down the old woman.' At midnight, the parties of the commonalty parade the streets, knock at every door, repeat the same cries, and conclude by saving in two the figure of an old woman, representing Lent. This division is emblematical of Mid-Lent."

"April 4.—St. Ambrose. He was born at Arles, in France, about 333, and in 374 was chosen bishop of Milan: he was violently opposed to the Arians; and died this day, in 397. The celebrated hymn *Te Deum*, which is still performed on all great occasions in Catholic countries, was composed by St. Ambrose when he baptized St. Augustine."

As the poetry is mostly selected, the foregoing must suffice for our peep through *Time's Telescope*.

*Dr. Lardner's Cabinet Cyclopædia, Vol. II. Maritime and Inland Discovery, Vol. I.*

THE very judicious prospectus of this Cyclopædia, which has been for some time before the public, is well calculated to excite a considerable interest in the volumes as they severally make their appearance. Among the contributors, we may repeat, are reckoned some of the most celebrated names in literature and science; and the view of Dr. Lardner as to the character of the works—of which, notwithstanding the teeming fecundity of the press, the

public still stands in need—is full of good sense and originality. He certainly deserves well of the community, not only for sketching the arrangement of the whole plan in so able a manner, but also in a still greater degree for his successful labours in securing such a combination of learning and ability.

The second volume of the series, being the first of the History of Geographical Discoveries, we have just perused, with more than ordinary pleasure. Among the subjects enumerated in the prospectus, this appeared to be one having a fair chance of popularity, but one, at the same time, very difficult to treat in such a way as to satisfy the judicious reader. Voyages and travels form a large item in our national library; they are decidedly the national taste, as might be expected among a great commercial people, whose commerce and correspondence extend to every quarter of the globe. Yet there has not heretofore existed in our language any connected and general view of this kind, within a moderate compass, of the progressive steps by which mankind have obtained a knowledge of the world, or, in other words, of the succession of discoveries brought about by war, commerce, or curiosity, by which the nations of the earth have gradually become acquainted with one another.

It is evident that the execution of such a task was a far more difficult matter than the drawing up of the history of any particular nation, or the sketching the outlines of any single science, whose truths are mathematically connected in the writer's judgment. Even the best informed must have had to seek for the materials, and to harmonise and arrange the details of a subject so widely ramified through every age and nation.

The volume before us is deserving of the highest praise on every account. It displays a great extent of accurate learning—is arranged with considerable judgment—abounds with acute views on many of the important questions it discusses—and the whole is enlivened by a spirited, often playful, always clear and nervous style. The first book treats of the geographical discoveries of the Greeks and Romans; and while perusing it we have frequently had occasion to admire the ingenuity and happy shrewdness of conjecture by which the author is often able to elucidate the difficulties of ancient writers. The expedition of Alexander the Great into India, and the navigation of the Persian Gulf by his commands, are described with animation, and with a juster appreciation of that great conqueror's real character than is usually to be found even in works of critical history. The hero on whom Pope rashly confers the title of "Macedonia's madman," was no less distinguished for his profound and comprehensive views of policy than for his boldness and ambition. Few have ever figured so conspicuously in the great drama of history whose success depended in a less degree on chance. The chapter on Ptolemy and the first intercourse between the Romans and Chinese is highly interesting; but the part which strikes us as most curious is the attempt to prove a connexion between the mythical traditions of the Greeks and Hindoos relating to the existence of an elysium or western paradise. The Hindoo legends, it appears, make frequent mention of a white island in the west, which they suppose to be the *Is'pura*, or abode of the gods: it is also said to be a triketra, or three-peaked island, from its containing the mountain thrones of Brahmah, Siva, and Vishnu. From this latter tradition, our au-

thor concludes that the Greeks gave the name *Trinacrin* to Sicily and other islands; and although he here expresses himself with a reserve approaching to obscurity, we are disposed to think a good deal of that opinion. But it is time to let him speak for himself.

"The Chinese philosopher, Confucius, taught that paradise is in the West; the same belief prevails in Thibet, and in all the countries professing the religion of Buddha or Fo. The Jews expected from the West the establishment of their new kingdom; it is not extraordinary, therefore, that the nations of Europe, whose languages bear positive evidence of a derivation from the same family of mankind as the Hindoos, should retain in popular superstition the same opinion, couched uniformly in similar expressions. Wherever the Indo-Teutonic nations, as they are called, have fixed themselves, we find white islands still looming in the West, and surrounded by white seas. Thus, to the westward of the Samoyeds, adjoining the Northern Ocean, is a white sea, so named, perhaps, in the first instance, by the Jots, a race of giants, as tradition testifies, of kindred origin with the Scandinavian Asi. They were totally exterminated by pestilence and famine. The Caspian has been always called the White Sea by the nations inhabiting its eastern shores, and it bears among them at present the Turkish name *Akdingis*, which has that auspicious signification. The Turks also, from their first entrance into Asia Minor, gave the name of White Sea to the *Ægean*. The word *Baltic*, likewise, in the Lithuanian tongue, signifies the white sea; and it deserves to be remarked, that the Sarmatian nations, while occupying a position between it and the Euxine, gave to the latter the natural correlative name of *Mormori*, or the Black Sea. This designation has been subsequently translated and adopted by other European nations, as well as by the Turks; the original Slavonian expression being at present confined to the Propontis, or, as it is corruptly called, the Sea of Marmara."

"The persuasion that the dwelling-place of happiness is in the West, may have exercised an important influence on the early migrations of mankind. The existence and the wide diffusion of such an opinion are clearly established; nor is there any reason to believe that it was grounded in positive tradition. But then it will be asked, why was Paradise supposed to be in the West? An answer to this question may be found in the constitution of the human being, who is always more disposed to receive profound impressions at the hour when the natural day is coming to a close, and contemplates with the finest sensibilities that most glorious of celestial phenomena, the setting sun. The Hindoos retain to the present day their old belief. The chalk with which the Brahmins mark their foreheads is from the west: they even pretend that it is brought over land from Britain. Yogees, followed by their trains of pilgrims, have attempted in modern times to reach the Hyperborean regions across Europe, and have even advanced as far as Russia; but the importunate curiosity by which they were assailed effectually subdued in every instance their piety and courage. In the west the primitive tradition is still remembered. The lakes and seas of Scotland and of Ireland have all their floating and holy islands. The *Inis Wen*, or white island of the Gaels, and the *Ynys y Cedeirn*, or island of the mighty ones of the Welsh, are still objects of hope and veneration. The most westerly group of the Hebrides, the Flannan islands, which are devoutly believed to be seven

in number, and are even laid down as seven in our maps, though only six are visible to the eyes of the sceptical, are said to have the virtue of disposing to prayer and religious meditation all who land upon them. The Arran islands, on the west of Ireland, are entitled the isles of the living, that is to say, of those who have returned to life; but the language of this general superstition was carried far beyond the shores of Europe. It is found among the Indians of North America, who fervently believe in the existence of a land of happiness in the west, beyond the ocean; but whether it belongs to them originally, or was introduced among them by the Scandinavian adventurers of the eleventh and twelfth centuries, it is impossible to determine."

From the second book, which treats of the geography of the Arabians, we find it difficult to select; but did our limits permit, we should be glad to extract the travels of Ibn Batuta, who, as our author justly remarks, "may be numbered among the most remarkable travellers of any age or country." We refuse ourselves, however, with less regret, the satisfaction of quoting a few pages from the *History of Maritime and Inland Discovery*, from the conviction that the volume itself will soon be in the hands of most of our readers. In conclusion, we cannot help observing, that if Dr. Lardner's *Cyclopædia* be continued as it has been begun, and the future volumes unite as much depth and elegance, as much amusement and valuable instruction, as the one now before us, this publication will almost constitute an epoch in the history of our popular literature.

*The Family Library, No. IX. History of the Jews, 3d Vol. pp. 431. J. Murray.*

IN this volume Mr. Milman concludes his extremely interesting *History of the Jews*, prefacing it with a defence against some allegations brought against him by newspaper critics and controversialists. Of the mistaken views attributed to him we took no notice, because we are convinced that no work of the kind can escape censure, where so many different doctrines are maintained by so many different men; and we consider it to be our business rather to speak to general character than to attempt the reconciliation of conflicting opinions. It is a huge waste of ink; and we really do not remember one instance of conviction following. We therefore proceed in our usual fashion, unseduced by the untempting spirit of theological disputation. Nearly the first hundred pages are occupied with the concluding events of the siege and destruction of Jerusalem by Titus. They are replete with fearful and bloody variety; but we take up the author in his later remarks, for our examples of his clear and powerful style.

"The political existence of the Jewish nation was annihilated; it was never again recognised as one of the states or kingdoms of the world. Judea was sentenced to be portioned out to strangers—the capital was destroyed—the temple demolished—the royal house almost extinct—the high-priesthood buried under the ruins of the temple. Our history has lost, as it were, its centre of unity; we have to trace a despised and obscure race in almost every region of the world; and connect, as we can, the loose and scattered details of their story. . . . We must wander over the whole face of the habitable globe to gather the scanty traditions which mark the existence of the Jewish people among the different states of Asia, Africa, and Europe, where, refusing still to mingle their blood with any other race of mankind,

they dwell in their distinct families and communities, and still maintain, though sometimes long and utterly unconnected with each other, the principle of national unity. Jews in the indelible features of the countenance, in mental character, in customs, usages, and laws, in language and literature, above all in religion; in the recollections of the past, and in the hopes of the future; with ready pliancy they accommodate themselves to every soil, every climate, every gradation of manners and civilisation, every form of government; with inflexible pertinacity they practise their ancient usages—circumcision, abstinence from unclean meats, eating no animal food which has not been killed by a Jew, rarely intermarry, except among each other, observe the fasts and festivals of their church, and assemble wherever they are numerous enough, or dare do so, in their synagogues for public worship. Denizens every where, rarely citizens; even in the countries in which they have been the longest and most firmly established, they appear, to a certain degree, strangers or sojourners; they dwell apart, though mingling with their neighbours in many of the affairs of life. For common purposes they adopt the language of the country they inhabit; but the Hebrew remains the national tongue, in which their holy books are read, and their religious services conducted: it is their literary and sacred language, as Latin was that of the Christian church in the dark ages. The history of the modern Jews may be comprehended under three heads:—1st, Their literature; which, in fact, is nearly the same with that of their law and their religion,—the great mass of their writings being entirely devoted to those subjects. 2d, Their persecutions. 3d, Their industry. With regard to the first point, it would not be consistent with the popular character of our work to enter into it, further than as it has influenced the character and circumstances of the nation. The second will be too often forced upon our notice. At one period the history of the Jews is written, as it were, in their blood: they shew no signs of life but in their cries of agony; they only appear in the annals of the world to be oppressed, robbed, persecuted, and massacred. Yet still patient and indefatigable, they pursue, under every disadvantage, the steady course of industry. Wherever they have been allowed to dwell unmolested, or still more in honour and respect, they have added largely to the stock of national wealth, cultivation, and comfort. Where, as has been more usually the case, they have been barely tolerated; where they have been considered, in public estimation, the basest of the base—the very outcasts and refuse of mankind—they have gone on accumulating those treasures which they dared not betray or enjoy; in the most barbarous periods they kept up the only traffic and communication which subsisted between distant countries; like hardy and adventurous miners, they were always at work under the surface of society, slowly winning their way to opulence. Perpetually plundered, yet always wealthy; massacred by thousands, yet springing up again from their undying stock, the Jews appear at all times and in all regions; their perpetuity, their national immortality, is at once the most curious problem to the political inquirer—to the religious man a subject of profound and awful admiration."

Passing by the able discussion of these matters, and vivid descriptions of the condition of the Jews through long centuries, and in every land, we quote the following curious account

of one of the false Messiahs who have risen up from time to time, and kept alive the hopes of their nation.

"In 1666 the whole Jewish world, co-extensive almost with the globe itself, was raised to the highest degree of excitement by the intelligence of the appearance and rapid progress of a youth, who had appeared in Smyrna, and assumed the name and the authority of the Messiah. Sabbathai Sevi was the younger son of Mordechai Sevi, who first followed the mean trade of a poultterer at Smyrna, afterwards became broker to some English merchants. He was born in A. C. 1625. Sabbathai was sent to school, where he made such rapid progress in the Cabbala, that in his eighteenth year he was appointed a Hakim or Rabbi: he even then had many followers among the youth, and indeed among the elders, of the place, with whom he practised rigid fasts, and bathed perpetually in the sea. At twenty years old he married a woman of great beauty and rank among his people, but declined all conjugal connexion with her. The father cited him for this neglect of his duty: he was forced to give a bill of divorce. A second time he married; and a second time, on the same plea, the marriage was dissolved. Sabbathai announced that 'the voice from heaven' assured him that neither of these were the meet and appointed partners of his life. His partisans asserted that he was actuated by a holy desire of triumphing over human passion: his enemies gave a different turn to the affair—still his fame increased. He sometimes fasted from Sabbath to Sabbath, and bathed till his life was endangered: yet his beauty, which was exquisite, seemed daily to increase. His whole body was said to breathe a delicious odour, which the physician of the family, suspecting to be perfume, declared, on examination, to be a natural exhalation from the skin. He now began to preach and announce himself openly as the Son of David; and had the boldness to utter, in proof of his divine mission, the Ineffable Name, Jehovah. The offended Rabbins, horror-struck at this double crime, declared him worthy of death, and denounced him before the Turkish tribunal. Sabbathai took refuge in Thessalonica. There the Rabbins again rose against him. He fled to Egypt; thence to Jerusalem. As he passed by Gaza, he made an important proselyte, named Nathan Benjamin, who, admitted trembling to his presence, declared, by the great Almighty and dreadful God, that he had seen the Lord in his cherub-borne chariot, as Ezekiel of old, with the ten Sephiroth, murmuring around him like the waves of the sea: a voice came forth—'Your Redeemer is come; his name is Sabbathai Sevi; he shall go forth as a mighty one, inflamed with wrath as a warrior; he shall cry, he shall roar, he shall prevail against his enemies.' (Isaiah, xlii. 13). In Jerusalem Sabbathai preached, and proclaimed himself the Messiah with such success that the Rabbins trembled before him; and the Elias of the new sect, Nathan of Gaza, had the audacity to issue an address to the brethren of Israel, in which he declared, that before long the Messiah would reveal himself, and seize the crown from the head of the Sultan, who would follow him like a slave. After residing thirteen years in Jerusalem, Sabbathai made a second expedition to Egypt, where he married again, by the account of his enemies, a woman of light character—by that of his partisans, a maiden designated as his bride by the most surprising miracles. She was the daughter of a Polish Jew, made captive by some marauding Muscovites. At eighteen years of

age she was suddenly seized from her bed by the ghost of her dead father, set down in a burying-place of the Jews, where she was found—told her story, and declared that she was the appointed bride of the Messiah. She was sent to her brother in Amsterdam: thence to Egypt. After passing three years more in Jerusalem, Sabbathai went openly into the synagogue, and proclaimed himself the Messiah. A violent commotion took place; the Rabbins launched their interdict against him: he fled to his native place, Smyrna. There the ban pursued him; but the people received him with rapture. One Anakia, a Jew of high rank, denounced him on the Exchange as an imposter. The unbeliever returned to his home, fell from his chair, and died. This singular accident was at once recognised as from the hand of God. The Rabbins feared to pursue their interdict, Sabbathai assumed a royal pomp; a banner was borne before him with the words, 'The right-hand of the Lord is uplifted.' He divided among his partisans the kingdoms of the earth: he named his two brothers Kings of Judah and Israel: he himself took the title of King of the Kings of the Earth. One man, of high rank, nearly lost his life for opposing the prevailing delusion. The head of the Rabbins was degraded: the vice-president openly espoused the party. The fame of Sabbathai spread throughout the world. In Poland, in Germany, in Hamburg, and Amsterdam, the course of business was interrupted on the Exchange, by the gravest Jews breaking off to discuss this wonderful transaction. From Amsterdam inquiries were sent to their commercial agents in the Levant; they received the brief and emphatic answer, 'Tis he, and no other.' In the mean time rich presents were poured in to the court of Sabbathai, and embassies were sent from the different communities of the Jews—some of these were detained three or four weeks before they could obtain an audience. His picture was surmounted by a crown of gold; the twenty-first Psalm was sung before him, and a public prayer offered in the synagogue, in which he was acknowledged as the Messiah. In all parts, as if to accomplish the memorable words of Joel, prophets and prophetesses appeared—men and women, youths and maidens, in Samaria, Adrianople, Thessalonica, Constantinople, and in other places, fell to the earth, or went raving about in prophetic raptures, exclaiming, it was said, in Hebrew, of which before they knew not a word, 'Sabbathai Sevi is the true Messiah of the race of David; to him the crown and the kingdom are given.' Even the daughters of his bitterest opponent, R. Pechina, were seized, as Sabbathai had predicted, with the same frenzy, and burst out in rapturous acknowledgment of the Messiah in the Hebrew language, which they had never learned. One wealthy Israelite, of Constantinople, more cautious than the rest, apprehending that this frenzy would bring some dreadful persecution against the Jews, went to the Grand Vizier, and requested a certificate, that he had never been a believer in the Messiah. This reached the ears of the partisans of Sabbathai, they accused their crafty opponent of treasonable designs against the Turks, brought forward false witnesses, and the over-cautious unbeliever was sentenced to the galleys. Among the Persian Jews the excitement was so great, that the husbandmen refused to labour in the fields. The governor, a man, it should seem, of unusual mildness, remonstrated with them for thus abandoning their work, instead of endeavouring to pay their tribute. 'Sir,' they answered with one

voice, 'we shall pay no more tribute, our Deliverer is come.' The governor bound them in an obligation, to which they readily acceded, to pay 200 tomans, if the Messiah did not appear within three months. But Sabbathai had now advanced too far to recede—his partisans were clamorous for his passing over to Constantinople, to confront the Grand Signior. He arrived, escorted by a vast number of his friends, and was received with the loudest acclamations by the Jews of Constantinople. The Sultan was absent; he demanded an audience of the Grand Vizier. The Vizier delayed till he had received instructions from his master. The Sultan sent orders that Sabbathai should be seized, and kept in safe custody. The Grand Vizier despatched an Aga and some Janissaries to the dwelling of Sabbathai, but the superstitious Aga was so overawed by the appearance of Sabbathai, 'bright,' he said, 'as an angel,' that he returned trembling and confounded to his master. Another Aga was sent, and returned in the same manner. Sabbathai, however, surrendered himself of his own accord; he was committed to the castle of Sestos, as a sort of honourable prison, where his partisans had free access to him. From thence he issued a manifesto, suspending the fast religiously kept on the 9th of August, on account of the destruction of Jerusalem, and ordered the day to be celebrated with the utmost festivity, as the birth-day of the Messiah Sabbathai Sevi. In Sestos he admitted a deputation from Poland into his presence, whom he astonished with his profound knowledge and ready application of the Cabbala. But there was in Constantinople one stubborn unbeliever, named Nehemiah, who for three days resisted all the arguments of the Messiah, and at the end openly proclaimed him an imposter. The partisans of Sabbathai rose in the utmost fury; and, when Sabbathai threatened his opponent with death, rushed forward to put his mandate in execution. The Rabbi burst out of the chamber, and fled, pursued by the adherents of Sabbathai—escape was hopeless, when he suddenly seized a turban from the head of a Turk, placed it on his own, and cried aloud, I am a Moslem—the Turks instantly took him under their protection, and he was sent to Adrianople to the Sultan, who summoned Sabbathai to his presence. Sabbathai stood before the Grand Signior; he was ignorant of Turkish, and a Jewish renegade was appointed as interpreter. But the man, before whom the awe-struck Agas had trembled, now before the majesty of the Sultan, in his turn, totally lost his presence of mind: when the Sultan demanded whether he was the Messiah, he stood in trembling silence, and made no answer. He had some reason for his apprehensions; for the Sultan made him the following truly Turkish proposal:—'That he should shoot three poisoned arrows at the Messiah; if he proved invulnerable, he would himself own his title. If he refused to submit to this ordeal, he had his choice, to be put to death, or to embrace Mahometanism.' The interpreter urged him to accept the latter alternative—Sabbathai did not hesitate long, he seized a turban from a page, and uttered the irrevocable words, 'I am a Mussulman.' The Grand Signior, instead of dismissing him with contempt, ordered him a pelisse of honour, named him Aga Mahomet Effendi, and gave him the title of Capidgi Basha. Consternation at this strange intelligence spread through the followers of Sabbathai; prophets and prophetesses were silent; but Sabbathai was daunted only by the death-denouncing

countenance of the Sultan. He issued an address to his brethren in Israel. 'I, Mahomet Capidgi Basha, make it known unto you, that God hath changed me from an Israelite to an Imamite. He spake, and it was done; he ordered, and it was fulfilled. Given in the ninth day of my renewal according to his holy will.' He most ingeniously extracted prophetic intimations of his change both from tradition and Scripture. In the book called Pirke Elieser it was written, 'that the Messiah must remain some time among the unbelievers.' From the Scripture the example of Moses was alleged, who 'dwelt among the Ethiopians;' and the text of Isaiah, 'he was numbered among the transgressors.' For some time he maintained his double character with great success, honoured by the Moslemites as a true believer, by the Jews as their Messiah. Many of the latter followed his example, and embraced Islamism. St. Croix had frequently heard him preach in the synagogue, and with so much success, that scarcely a day passed but Jews seized the turbans from the heads of the Turks, and declared themselves Mussulmen. His Polish wife died; he again married the daughter of a learned man, who was excommunicated, on account of the unlawful connexion, by the Rabbins. She also embraced Islamism. At length the Rabbins, dreading the total extinction of Judaism, succeeded in gaining the ear of the Sultan. The Messiah was seized, and confined in a castle near Belgrade, where he died of a colic in the year 1676, in the fifty-first year of his age. It might have been expected that his sect, if it survived his apostasy, at least would have expired with his death; but there is no calculating the obstinacy of human credulity: his followers gave out that he was transported to heaven like Enoch and Elijah; and notwithstanding the constant and active opposition of the Jewish priesthood, the sect spread in all quarters. His forerunner, Nathan of Gaza, had abandoned his cause on his embracing Islamism, and prophesied against him in Italy and Corfu. But it is the most extraordinary fact of all, that Nehemiah, his most vehement opponent, recanted his enforced Islamism, and after all embraced Sabbathaism. A prophet of Smyrna proclaimed, that the Messiah would re-appear in 111½ years. But the doctrine of Michael Cardoso, which spread rapidly from Fez to Tripoli, and even to Egypt, was the most extravagant—the Son of David, he said, would not appear till all Israel were either holy or wicked—as the latter was far the easier process, he recommended all true Israelites to accelerate the coming of the Messiah, by apostatising to Mahometanism—numbers with pious zeal complied with this advice. Sabbathaism still exists as a sect of Judaism; though, probably, among most of its believers, rather supported by that corporate spirit which holds the followers of a political or religious faction together, than by any distinct and definite articles of belief.

With this remarkable extract we shall leave this extremely interesting history to its fate—highly deserved and very extensive popularity.

#### Captain Dillon's Narrative.

(Third Notice: Conclusion.)

On his course from New Zealand, Captain Dillon touched at Tonga, where, among other matters, he mentions being visited by 'Maffee Heppay, about whom so much is said in Mariner's Account of the Tonga Islands. This lady was the wife of King Fenow, when that chief took the Port au Prince, at the Harpie Islands,



Dec. 1806. She afterwards adopted Mr. Mariner as her son, and, as he states himself, behaved with the greatest kindness. This trait in her character induced me (says Capt. D.) to invite her on board, and treat her with marked respect. As we were going to breakfast, she accompanied me to the gun-room, followed by a numerous train of female attendants. After breakfast I shewed her the first volume of Mr. Mariner's narrative, which contained a portrait of her adopted son, habited in the costume of the Friendly Islands. She immediately recognised the likeness, and exclaiming 'it is Tokey,\*' she wept bitterly."

Of another visitor we are told — "A female chieftain of considerable influence came to the ship's side to-day, and stated that, several years ago, an American ship anchored at the west part of this island, and was soon visited by the natives, among whom was her brother. That while on board, one of them stole an axe, which so alarmed the rest lest they might be involved in his punishment, that they leaped overboard to swim on shore. On this a boat was lowered from the ship's side, and one of the natives (her brother) was seized, brought on board, and conveyed to America. His friends had supposed for a long time that he was killed, till the sergeant of marines of the Port au Prince eased them of their concern, by informing them he had quitted America, gone to England, enlisted as a soldier, and was now big-drummer in the Duke of York's band. She earnestly requested to know if this account of her brother was true, which I was sorry not to be able to confirm, as I had not been in Europe for twenty years. I promised, however, to make inquiry."

On leaving the natives of Tonga, Capt. D. quotes an interesting account of their religion, manners, &c. &c. from Mariner's work, which is in comparatively few hands; but we rather accompany the captain's own original journal to the island of Rothuma, and thence to Tucopia and Mannicolo in September 1827. At Tucopia Capt. D. obtained several articles of European fabric, which had been brought thither from the Mannicolos; among the rest, a "silver sword-handle, with a large and a small cipher on one side of it, and on the other side one cipher, apparently resembling a P. surmounted with a crown;" and Capt. D. says — "the moment the silver handle of the sword was produced, both M. Chaigneau and I recognised it as belonging to the sword-guard taken by me to Calcutta in the St. Patrick, the ciphers exactly corresponding."

Speaking of the people, the writer remarks:

"Some of the customs of the Tucopians are very singular. I was surprised at the number of females on Tucopia, as it was at least treble that of the males. On inquiry I found that all the male children of each female, except the first two, are strangled the moment after their birth. The reason they assign for this cruel policy is, that if they were allowed to live, the population of their little island would be so dense that its produce could not support them. Tucopia is only seven miles in circumference, but the soil is very luxuriant; yet there generally is a scarcity of provisions. They live chiefly on vegetable food, having neither hogs nor poultry, which are both plentiful on the other islands. They at one time had both, but they were voted common nuisances and exterminated by general consent. The hogs destroyed their plantations of yams, sweet potatoes, tara, and bananas. These, and the bread-fruit and cocoa-nuts, with fish, are what they

\* Tokey is the name by which Mr. Mariner is known in the Friendly Islands.

subsist on; but, owing to the deep water round the island, fish is by no means plentiful. \* \*

"The island is governed by one principal chief, with several petty ones, who act as magistrates. They live very peaceably, and never have any wars among themselves or with their neighbours. This probably may be attributed to their Pythagorean diet. But it does not restrain an intuitive propensity for thieving; and though the punishment in case of detection is very severe, the lower classes often rob each other's gardens and plantations. If the thief is caught, he is carried before one of the chiefs, and if convicted, his property and ground are forfeited to the individual he has robbed. A plurality of wives is allowed. The wives are exceedingly jealous of each other, and if the husband bestows his caresses more freely on one than another, the despised one takes it to heart so much, that she puts an end to her life, either by jumping out of a high tree or hanging herself: self-murder among the females is, for this reason, of daily occurrence. The marriage ceremony is curious. When a man wishes to take a wife, he first politely consults the lady he has placed his affections on, and if she consents and her parents agree, he sends three or four of his male friends at night, to take her away by force as it were. He then sends presents of mats and provisions to the relations of the bride, and invites them to a feast at his house, which usually lasts for two days. They are very particular as to the fidelity of married women. If a wife be caught sinning, she and her innamorato are put to death by the husband or his friends. But there is no restraint placed on the inclination of single females at all. Widows, however, are not permitted to take a second husband. When a child is born, the female friends of the father and mother assemble and bring presents to the *nouvelle accouchée*. All the female children are allowed to live. When a native dies, his friends come to his house, and with much ceremony roll him carefully up in a new mat, and bury him in a deep hole prepared near his dwelling. It is a very curious, and to those who disbelieve in the reappearance of departed spirits, an unaccountable fact, that the belief is universal among the inhabitants of the South-Sea Islands; and they surely could not have imbibed the idea from the new world. In each village on Tucopia there is a large building, called in their language the 'spirit house,' set apart for the use of disembodied spirits, which are supposed to reside in this building. On the approach of bad weather and thunder and lightning, which alarm the islanders extremely, they flock to the spirit house, and remain there while the storm continues, making offerings of cocoa-nuts, cava root, and other eatables. They imagine the storm is caused by the presiding spirit, who when he is displeased goes to the top of the highest land in the island, and manifests his wrath by raising a tempest. When he is appeased by the offerings, he returns to the 'hall of ghosts.'"

On arriving at Mannicolo, our enterprising countryman earnestly set about his inquiries concerning the wrecked vessels which his preceding voyage had induced him to believe were those of Pérouse. To the natives he was very liberal, in order to entice them to discover and bring to him all the memorials that remained of the Boussole and Astrolabe. These Mannicolans (we are informed) "are exactly the same description of people as inhabit Santa Cruz, which they call Indenney. Their implements of war, ornaments, clothing, &c. are all

similar. I had an interview with several of the Santa Cruz people in May 1826, and was able to form my comparisons accurately from personal observation. They are jet black, with woolly hair, which is combed backward and tied behind, being then bagged, and hanging from the top of the head to the pole of the neck, resting on the shoulders. They have a band about four inches wide girt round the waist, from which a bit of cloth, such as is used among the islands in the Pacific, is made fast in front, passed between the legs, and then attached to the girdle behind. They have necklaces of white shells, several bracelets of a white and black colour on the arm above the elbow, and generally from ten to twenty rings of tortoise-shell suspended from each ear. The gristle of the nose is perforated, and two white feathers of the domestic cock or hen introduced transversely. Their lips and teeth are red, which is occasioned by using lime and betle-nut. They want but one appendage more, viz. a pair of horns, to complete the appearance of his infernal majesty, as represented in the picture-shops of London, for they are already furnished with a tail in the Fan-palm, which they thrust into their belts behind, and which tends not a little to heighten the resemblance."

Of the fate of the unfortunate Pérouse, an old chief, on being interrogated, furnished the following intelligence:—

"Q. 'Have you ever seen any white men before?' A. 'No.'—Q. 'Did not you see the people who built the ship at Païow?' A. 'No. I live at this side of the island, and we are constantly at war with the people residing at Païow and Wannow. The chief who built the ship at Païow wore clothes like you.' The Research, be it recollected, was at this time on the east side of Mannicolo; Wannow is on the west side. Q. 'How were the ships lost?' A. 'The island is surrounded by reefs at a distance off shore. They got on the rocks at night, and one ship grounded near Wannow, and immediately went to the bottom.'—Q. 'Were none of the people from this ship saved?' A. 'Those that escaped from the wreck landed at Wannow, where they were killed by the natives. Several also were devoured by the sharks, while swimming from the ship.'—Q. 'How many people were killed at Wannow?' A. 'Two at Wannow, two at Amma, and two more near to Païow. These were all the white men who were killed.'—Q. 'If there were only six white men killed on shore, how, or from whence, came the sixty skulls that were in the spirit-house at Wannow, as described by Ta Fow, the hump-backed Tucopian, and others?' 'These were the heads of people killed by the sharks.'—Q. 'But would not the sharks eat the heads as well as the bodies of the white men?' No answer.—Q. 'How was the ship lost near Païow?' A. 'She got on the reef at night, and afterwards drifted over it into a good place. She did not immediately break up—for the people had time to remove things from her, with which they built a two-masted ship.' Q. 'How many moons were they in building it?' A. 'Plenty of moons.'—Q. 'How did they procure any thing to eat?' A. 'They used to go into the tara fields and pull up the roots, and then plant the tops for a new crop. After they sailed away, the people put their fields in order again.'—Q. 'Had these people no friends among the natives?' A. 'No. They were ship spirits; their noses were two hands long before their faces. Their chief used always to be looking at the sun and stars, and beckoning to them. There was one

of them who stood as a watch at their fence, with a bar of iron in his hand, which he used to turn round his head. This man stood only upon one leg. This last answer must import that the cocked-hats worn by the officers were mistaken by the natives for natural appendages to their heads; the chief beckoning to the sun and stars, the officer taking astronomical observations; and the man on one leg at the fence with the bar of iron in his hand, a sentinel with his musket. In order to ascertain if the cocked-hats caused the enormous addition ascribed by the natives to the Frenchmen's noses, I sent for my cocked-hat, put it on, and inquired if my nose was similar to the white men's noses at Païow—but could obtain no answer to my query."

In this island "snakes as long as a Tucopian canoe (about twenty feet), and as thick as a man's arm, are numerous in the woods and jungles: they will boldly attack a man. The poison with which the natives tip their arrows is not a gum, but a composition made into a gummy consistence. It is manufactured from the fruit of a tree of a globular shape, pulled from the bough, and the inside scraped out with a shell; it is then mixed with lime and betel-nut, also scraped as the first; the whole mass is then kneaded by the hand into the consistence of a tough gum, and in this state put upon the arrows, which are then rubbed over with a nut that gives them the red appearance. These arrows are supposed by the islanders to retain their poisonous qualities for several years. There are a few fowls and pigs domesticated about the native houses, but no dogs upon the island. There are also several streams of water, where a few wild ducks resort. The trade between Tucopia and the Mannicolas consists chiefly in an exchange of *tappar* (the cloth peculiar to the South Sea Islands), manufactured at Tucopia, with some fine mats, for which the Mannicolas barter an inferior kind of pearl-shell, shell ornaments for the arms, head, and neck; also necklaces of a shell resembling the cowry shells of the Maldives, near Ceylon, in the East Indies, and the bows and arrows of the Mannicolas—which last, however, are not used in Tucopia, where the people are peaceably inclined, and wage no wars, either foreign or domestic. For a number of years the Tucopians have been supplied with iron, china-plates, small brass bells, glass bottles, beads, and other articles of a similar nature, from the Mannicolas, who obtained them from the wrecked French ships."

At the island itself, Captain D. now collected a large carpenter's maul and a silver gravy-spoon, of French manufacture, with four stamps upon the shank; and of which he says: "the upper part of the handle seemed to have had from two to three inches broken off, and the spoon itself was somewhat battered. I could clearly discover the stamp next to the head to be a P, with part of a flower underneath; the next stamp to this was a crown, with a flower underneath; the third I made out to be a crown, with a figure attached, to me unintelligible; and the fourth I could not decipher. Mons. Chaigneau discovered among the ciphers a fleur-de-lis, and was clearly of opinion, from its shape and fashion, that the spoon was of French manufacture. Shortly after, my second officer purchased out of a canoe part of the brass circle of a globe, with about one-third broken off;"—and other articles of copper, iron, shot, &c. &c.

Proceeding to barter for similar articles, Capt. D. farther procured a small brass mortar,

many copper cooking utensils, &c. and a silver vessel, "weighing from 16 to 20 ounces, of an elliptical shape, somewhat resembling a sauce-boat, with the fleur-de-lis stamped upon it in two different places, besides other ornamental flowers.—1 small brass bell, diameter  $8\frac{1}{10}$  inches, without a tongue, having three fleur-de-lis cast upon it; 1 large brass ship's bell,  $12\frac{1}{2}$  inches in diameter, with a piece broken out of the head, and without a tongue. Upon the front of this bell were cast the holy cross erect, between the Virgin Mother and the image of a holy man bearing a small cross upon his shoulders. On the back were three images, circumscribed in an ellipsis, with the sun shining over them, who seem to be the Virgin Mother, the Saviour, and St. John. On all these casts there are letters, which, for want of a proper magnifier, I could not make out. To the right of the large cross are the following words—*Bazin m'a fait*—'Bazin made me.'"

But the most confirmatory of all these documents was the bottom of the candlestick, with arms engraved upon it, of which we gave an engraving in the *Literary Gazette*. Part of a ship's stern was also found, which, "when complete, exhibited the national arms of France. Its length was 4 feet and  $\frac{1}{2}$  an inch; breadth  $13\frac{3}{4}$  inches. It was placed upon its edge to barricade the passage, for the double purpose of keeping the pigs out and the children in the house."

While trafficking for this plank and other articles, Capt. D. states—"M. Chaigneau was busily engaged rummaging the deserted houses, in one of which he found a bag containing something bulky. His curiosity was excited, and anxious to satisfy it, he explored the contents, which to his surprise was nothing less than a preserved human skull: whether native or European could not be decided, though probably it was that of some unfortunate mariner."

But we have quoted enough to lead the public to concur with our author when he declares, "There being now no longer any room to doubt that the unfortunate French navigator, whose unknown fate remained for so many years enveloped in mystery, perished on Mannicolo.—I have resolved to give it the name of 'La Pérouse's Island.'—By the natives' account (he adds) this island was never visited by Europeans, either before or since they were wrecked till now."

The narrative of the homeward voyage is entertaining and curious; but we cannot go more at length into this review, except to notice the conclusion of Capt. Dillon's zealous and honourable enterprise, at Paris, last spring.

"The articles (he tells us) to be presented to his Majesty the King of France having been shipped on a steam-vessel, I proceeded with them for Calais on the 1st of February. I arrived at Paris on the 6th, and delivered them to the Baron Hyde de Neuville; who, on taking charge of them, informed me that they were to be placed in a cenotaph to be erected in a new museum, dedicated to the Dauphin, with an inscription describing their loss and recovery. On the 22d of February I received a letter from his Excellency the Minister of Marine, informing me that his most Christian Majesty Charles X., as a mark of his royal approval of my services, was pleased to confer on me the order of knighthood, in the grade of Chevalier of the Legion of Honour, with a sufficient sum in cash to defray the expenses of my voyage to Europe; also an annuity of four thousand francs for my own life, and half that amount to my family in case they should survive me. I returned my most grate-

ful thanks to this illustrious prince for his generous condescension in thus noticing and approving of my services. On Monday the 2d of March following I was taken to the French court by his Excellency the Minister of Marine, and had the honour of being presented to the king, who received me very graciously, and conversed with me in the English language, which he speaks fluently, on the subject of my voyage. He appeared to be perfectly well acquainted with the history of la Pérouse's expedition, and addressed several very judicious questions to me regarding the circumstances attending the loss of that celebrated navigator. With an anxiety creditable to his feelings, he inquired what was my opinion as to the probability of any of the crew being yet alive on the Solomon Islands? After an interview of half an hour I was allowed to retire, at which time this most amiable monarch made use of the following obliging expression—"Good bye, Captain Dillon: I thank you." I expressed my gratitude for his majesty's consideration for myself and family, and withdrew. While at Paris, I met several times with the Viscount Lesseps, who is the only person of the Count de la Pérouse's expedition now known to be alive. He was attached to the expedition for twenty-six months, and was landed at Kamachka by the commander, for the purpose of conveying to France the charts, and accounts of the voyage, up to that period. This gentleman was between twenty-three and twenty-four years old when he joined the expedition: he is now sixty-four, and appears active, strong, and in good health.

I accompanied this nobleman one day to the Admiralty for the purpose of viewing the relics procured by me at Mannicolo, which he examined minutely. The piece of board with the fleur-de-lis on it, he observed, had most probably once formed a part of the ornamental work of the Boussole's stern, on which the national arms of France were represented, as she was the only one of the ships bearing such an ornament. The silver sword-handle and silver spoon he also examined, and said that such swords were worn by the officers of the expedition, and that it was not unlikely the guard and spoon belonged to him, as he had left such articles on board the expedition, considering them burthensome on his long journey over snows, deserts, mountains, and through the wilds of Siberia. With regard to the brass guns, having looked at them attentively, he observed that the four largest were such as stood on the quarter-deck of both ships, and that the smallest gun was such as they had mounted in the long-boats when going on shore among the savages. On noticing the small mill-stone, he turned round suddenly and expressed his surprise, observing, "This is the best thing you have got: we had some of them mounted on the quarter-deck to grind our grain." It may be recollected by those who have read the account of la Pérouse's voyage, that it is said, 'The mill-stones, when wrought by hand, were found not to answer well. Captain de Langle, of the Astrolabe, improved on them, and got them to work by sails on board his ship, somewhat similarly equipped to wind-mills on shore.'"

Yet Capt. D'Urville took no more notice of Dillon's voyage than if it had never been performed: *n'importe*, as we say at Dunkirk—our three reviews of him will cause his perseverance and success to be universally known and appreciated.

*Dr. Arcott's Elements of Physics.* Vol. II.

[Third notice: Conclusion.]

THE value we attach to this volume warrants our excess in giving it a *third* notice: but there is interest and information in all that follows.

*Animal Heat.*—"Each species of animal has a peculiar temperature natural to it, and in the diversity are found creatures fitted to live in all parts of the earth, what is wanting in internal bodily constitution being found in the admirable protecting covering which nature has provided for them—covering which grows from their bodies, with form of fur or feather, in the exact degree required, and even so as in the same animal to vary with climate and season. Such covering, however, has been denied to man; but the denial is not one of unkindness:—it is the indication of his superior nature and destinies. Godlike reason was bestowed on man, by which he subjects all nature to his use, and he was left to clothe himself."

*Light.*—"The phenomena of light and vision have always been held to constitute a most interesting branch of natural science; whether in regard to the beauty of light, or its utility. The beauty is seen spread over a varied landscape—among the beds of the flower-gardens, on the spangled meads, in the plumage of birds, in the clouds around the rising and setting sun, in the circles of the rainbow. And the utility may be judged of by the reflection, that had man been compelled to supply his wants by groping in utter and unchangeable darkness, even if originally created with all the knowledge now existing in the world, he could scarcely have secured his existence for one day. Indeed, the earth without light would have been an unfit abode even for grubs, generated and living always amidst their food. Eternal night would have been universal death. Light, then, while the beautiful garb of nature, clothing the garden and the meadow—glowing in the ruby, sparkling in the diamond—is also the absolutely necessary medium of communication between living creatures and the universe around them. The rising sun is what converts the wilderness of darkness which night covered, and which to the young mind, not yet aware of the regularity of nature's changes, is so full of horror, into a visible and lovely paradise. No wonder then, if, in early ages of the world, man has often been seen bending the knee before the glorious luminary, and worshipping it as the God of Nature. When a mariner, who has been toiling in midnight gloom and tempest, at last perceives the dawn of day, or even the rising of the moon, the waves seem to him less lofty, the wind is only half as fierce, sweet hope beams on him with the light of heaven, and brings gladness to his heart. A man, wherever placed in light, receives by the eye from every object around—from hill and tree, and even a single leaf—nay, from every point in every object, and at every moment of time, a messenger of light to tell him what is there, and in what condition. Were he omnipresent, or had he the power of flitting from place to place with the speed of the wind, he could scarcely be more promptly informed. And even in many cases where distance intervenes not, light can impart at once knowledge which, by any other conceivable means, could come only tardily, or not at all. For example, when the illuminated countenance is revealing the secret workings of the heart, the tongue would in vain try to speak, even in long phrases, what one smile of friendship or affection

can in an instant convey;—and had there been no light, man never could have been aware of the miniature worlds of life and activity which, even in a drop of water, the microscope discovers to him; nor could he have formed any idea of the admirable structure belonging to many minute objects. It is light, again, which gives the telegraph, by which men converse from hill to hill, or across an extent of raging sea—and which, pouring upon the eye through the optic tube, brings intelligence of events passing in the remotest regions of space."

*Velocity of Light.*—"The eclipses of the satellites or moons of the planet Jupiter had been carefully observed for some time, and a rule was obtained which foretold the instants in all future time when the satellites were to glide into the shadow of the planet, and disappear, or again to emerge into view. Now it was found that these appearances took place  $16\frac{1}{2}$  minutes sooner when Jupiter was near the earth, or on the same side of the sun with the earth, than when it was on the other side; that is to say, more distant from the earth by one diameter of the earth's orbit, and at all intermediate stations the difference diminished from the  $16\frac{1}{2}$  minutes, in exact proportion to the less distance from the earth. This proves, then, that light takes  $16\frac{1}{2}$  minutes to travel across the earth's orbit, and  $8\frac{1}{2}$  minutes for half that distance, or to come down to us from the sun. The velocity of light, ascertained in this way, is such, that in one second of time, viz. during a single vibration of a common clock pendulum, it would go from London to Edinburgh and back 200 times, and the distance between these is 400 miles. This velocity is so surprising, that the philosophic Dr. Hooke, when it was first asserted that light was thus progressive, said he could more easily believe the passage to be absolutely instantaneous, even for any distance, than that there should be a progressive movement so inconceivably swift. The truth, however, is now put quite beyond a doubt by many collateral facts bearing upon it."

*Refraction of Light.*—"On account of this bending of light from objects under water, there is more difficulty in hitting them with a bullet or spear. The aim by a person not directly over a fish must be made at a point apparently below it, otherwise the weapon will miss it by flying too high. The spear is sometimes used in this country for killing salmon, but is a common weapon among the islanders of the Atlantic and Pacific Oceans for killing the albacore; the use of it, like that of the fly-hook in England, affording to the fishermen good sport as well as profit. The author once with much interest witnessed at St. Helena this employment of the spear. A small fish previously half-killed, that it might not try to escape, was every minute or two thrown upon the water as a bait, in the sight of perhaps a hundred great albacores, greedily waiting for it at one side below, and knowing the danger to which they exposed themselves by darting across to seize it. Some albacore, bold enough, soon made at the mouthful, apparently with the speed of lightning, but yet with speed which did not save him—for every now and then the thrown spear met the adventurer, and held him writhing there in a cloud of his death-blood. After a victim so destroyed, the scene of action was changed."

*The Eye.*—"The nature of the eye as a camera obscura is beautifully exhibited by taking the eye of a recently killed bullock, and after carefully cutting away or thinning the

outer coat of it behind, by going with it to a dark place and directing the pupil towards any brightly illuminated objects; then through the semi-transparent retina left at the back of the eye may be seen a minute but perfect picture of all such objects—a picture, therefore, formed on the back of the little apartment or camera obscura, by the agency of the convex cornea and lens in front. Understanding from all this that when a man is engaged in what is called looking at an object, his mind is in truth only taking cognizance of the picture or impression made on his retina, it excites admiration in us to think of the exquisite delicacy of texture and of sensibility which the retina must possess, that there may be the perfect perception which really occurs of even the separate parts of the minute images there formed. A whole printed sheet of newspaper, for instance, may be represented on the retina on less surface than that of a finger-nail; and yet not only shall every word and letter be separately perceivable, but even any imperfection of a single letter. Or, more wonderful still, when at night an eye is turned up to the blue vault of heaven, there is portrayed on the little concave of the retina the boundless concave of the sky, with every object in its just proportions. There a moon in beautiful miniature may be sailing among her white-edged clouds, and surrounded by a thousand twinkling stars,—so that to an animalcule supposed to be within and near the pupil, the retina might appear another starry firmament with all its glory. If the images in the human eye be thus minute, what must they be in the little eye of a canary-bird, or of another animal smaller still! How wonderful are the works of nature!"

*Duration of Impressions on the Retina.*—"Any impression of light made upon the retina lasts for about the sixth of a second. Hence when the burning end of a stick is made to describe any line or curve, its path becomes a line of light; and if it revolve in a circle six times in a second, that circle will appear to the eye a complete circle of fire. The polished end of an elastic wire fixed by its other end in a block of wood being made to vibrate, similarly forms a line or curve of light. A harp-string while vibrating as it sounds, appears like a flat riband. Lightning or other meteor darting across the sky, although in fact but a moving luminous point, is generally thought of as a long line of light: the term forked lightning has reference to this prejudice. The same remark applies in a degree to a skyrocket in its rapid ascent. Two or more colours painted separately on the rim of a wheel which is made to turn rapidly, appear to the eye to be as completely united as if they were really mixed:—it has been already explained how patches of the various colours of the rainbow mixed in this way form white light. If on one side of a card a little bird be painted, and on a corresponding part of the other side a cage; then on making the card turn rapidly by twisting between the fingers two threads fixed to its opposite edges, the little bird will appear to be imprisoned in the cage; or, again, if a pensive Juliet sitting in her bower occupy one side of the card, and a longing Romeo the other, by the magic turn of the threads the passionate lovers may instantly be brought together. Dr. Paris displayed taste and an amiable ingenuity in designing this toy with great variety of subjects."

*A Painting.*—"If the rays of light coming to the eye through a plate of glass, from objects seen beyond it, could leave marks in the glass



at the points where they passed, and marks capable of giving out the same kind of light as caused them, there would be formed upon the glass a representation or picture of the objects formerly viewed through it, and that picture would be so perfect, that when held before the eye, it would form on the retina an image or images the same in almost all respects as the objects themselves had done; for from the different points of the glass, light would dart to the eye in the very same directions pursued by that originally darted from the objects. Now the art of painting seeks so to dispose lights, shades, and colours, on any plane surface, as to produce the sort of representation of objects here contemplated, while the picture-frame has to recall the window-frame or edge of the plate of glass through which the true scene is supposed to be viewed."

**Foreshortening.**—"Painters are not only careful to foreshorten correctly all the objects which they portray, but they often avail themselves of the principle to produce most striking effects. For instance, Martin in many of his beautiful designs, by judicious foreshortening, has exhibited miles in extent of gorgeous architecture and of armed men, on a space of canvass that would seem scarcely more than sufficient to receive a few figures: he has made a single magnificent pillar or accoutred warrior, placed in the foreground, become the type which first fills the mind with admiration, and then sends it along the retiring lines of beautiful perspective, where every tip or edge renews the first impression. A man lying on a table or a bed nearly as high as the eye, with his feet towards the spectator, is foreshortened into a roundish heap, of which the soles of the feet hide the greater part. This is the description of the painting which has been called the miraculous Entombment of Christ; and it is because an unreflecting spectator moving sideways with the expectation of seeing more of the body, still sees only the soles of the feet, and may suppose the body turned round so as to front him, that the painting has received its appellation. For nearly the same reason the eyes of a common portrait may seem to follow a spectator to whatever part of the room he goes. A rifleman represented as taking aim directly in front of the picture, will seem to have in his power every spectator standing in the room; for, as in the case of the miraculous entombment, every spectator present will feel as if he alone could see the picture as all see it. To terrify young ladies, a little arch Cupid has ingeniously been represented with his arrow pointed directly at them, and just ready to let it slip from his bended bow—and oh, how they are terrified!"

**Apparent Size and Distance.**—"The celebrated Spectre of the Brocken, among the Hartz mountains, is a good illustration of our present subject. On a certain ridge, just at sun-rise, a gigantic figure of a man had often been observed walking, and extraordinary stories were related of it. About the year 1800 a French philosopher went with a friend to watch the phenomenon; but for many mornings they had paraded on an opposite ridge in vain. At last, however, they discovered the monster, but he was not alone; he had a companion, and, singularly, he and his companion aped all the motions and attitudes of the observer and his companion: in fact, the spectres were merely shadows of the observers, formed by the horizontal rays of the rising sun falling on the morning fog which hovered over the valley beyond; but because the shadows were very faint, they were deemed distant, and therefore seemed men walking on the opposite ridge;

and because a comparatively small figure seen near, but supposed distant, appears of gigantic dimensions, these shadows were accounted giants."

**Conclusion.**—"The truths now positively ascertained with respect to the nature of light and vision, are perhaps those in the wide field of human inquiry which, acting on ordinary apprehension, most forcibly place the individual as it were in the presence of Creative Intelligence, and awaken the most elevated thoughts of which the human mind is capable. Had there been no light in the universe, all its other perfections had existed in vain. Men placed on earth would have been as human exiles with their eyes put out, abandoned on an unknown shore, of climate and productions totally new to them: every movement might be to destruction, for their perceptions would be limited by the length of their arms, and of their fearful groping steps; and the wretched beings, separating when impelled by hunger to search for food, would probably scatter to meet no more. But the material of light exists, pervading all space; and certain impressions made upon it in one place rapidly spread over the universe, the progressive impression being called a ray or beam of light. The beams of light, then, from all parts coming to every individual, may be regarded as supplementary arms or feelers belonging to the individual, and which reach to the end of the universe; so that each person, instead of being as a blind point in space, becomes nearly omnipresent. Then these limbs or feelers have no weight, they are never in the way, they impede nothing, and they are only known to exist when their use is required! But this miracle of light would have been totally useless, and the lovely paradise of earth would have been to man still a dark and dreary desert, had there not been the twin miracle of an organ of commensurate delicacy to perceive the light, viz. of the eye; in which there is the round cornea of such perfect transparency, placed exactly in the anterior centre of the ball, (and elsewhere it had been useless); then exactly behind this, the beautiful curtain the iris, with its pupil dilating and contracting to suit the intensity of light; and exactly behind this again, the crystalline lens, having many qualities which only complex structure in human art can attain, and by the entering light forming on the retina beautiful pictures or images of the objects in front,—the most sensible part of the retina being where the images fall. Of these parts and conditions, had any one been otherwise than as it is, the whole eye had been useless, and light useless, and the great universe useless to man, for he could not have existed in it. Then, further, we find that the precious organ the eye is placed, not as if by accident, somewhere near the centre of the person, but aloft on a proud eminence, where it becomes the glorious watch-tower of the soul; and, again, not so that to alter its direction the whole person must turn, but in the head, which, on a pivot of admirable structure, moves while the body is at rest; the ball of the eye, moreover, being furnished with muscles which, as the will directs, turn it with the rapidity of lightning to sweep round the horizon, or take in the whole heavenly concave. Then is the delicate orb secured in a strong socket of bone, and there is over this the arched eyebrow as a cushion to destroy the shock of blows, and with its inclined hairs to turn aside the descending perspiration which might incommode; then is there the soft and pliant eyelid, with its beauteous fringes, incessantly wiping the polished surface, and spreading over it the pure moisture poured out by the lachrymal glands above, of which moisture the superfluity, by a fine mechanism, is sent into the nose, there to be evaporated by the current of the breath. Still further, instead of there being only one so precious organ, there are two, lest one, by accident, should be destroyed; but which two have so entire a sympathy, that they act together as only one more perfect: then the sense of sight continues perfect during the period of growth from birth to maturity, although the distance from the lens to the retina is constantly varying, and the pure liquid which fills the eye, if rendered turbid by disease or accident, is, by the actions of life, although its source be the thick red blood, gradually restored to transparency. The mind which can suppose or admit that within any limits of time, even a single such organ of vision could have been produced by accident, or without design; and still more, that the millions which now exist on earth, all equally perfect, can have sprung from accident; or that the millions of millions in past ages were all but accidents, and that the endless millions throughout the animate creation, where each requires a most peculiar fitness to the nature and circumstances of the animal, can be accident—must surely be of extraordinary character, or must have received unhappy bias in its education. As a concluding reflection with respect to vision, we may remark, that all the provisions above considered have mere utility in view—for any one of them wanting, would leave a necessary link in the chain of creation wanting; but we have shewn in a preceding part of the work, that if there had been white light only, susceptible of different degrees of intensity and shade, the merely useful purposes of vision would have been answered about as perfectly as with all the colours of the rainbow—which truth is instanced in the facts, that many persons do not distinguish colours, and that it imports not whether a person view objects in the morning, or at mid-day, or at even-tide, or through plane glass or coloured glass. While, therefore, the existence of light generally, and of the eye, speaks of Creative Power and Intelligence, the existence of colours, or of that lovely variety of hues exhibited in flowers, in the plumage of birds, in the endless aspects of the earth and heavens; in a word, in the whole resplendent clothing of nature,—because appearing expressly planned as a source of delight to animated beings, speaks of Creative Benevolence, and may well excite in us towards the Being in whom these attributes concentrate, the feelings associated in our minds during this earthly scene, with the endearing appellation of 'Father.'"

After what we have said and done respecting this volume, a word of praise would be a word of waste.

*Life on Board a Man-of-War; including a full Account of the Battle of Navarino.* By a British Seaman. 12mo. pp. 193. Glasgow, 1829, Blackie, Fullarton, and Co.; London, James Duncan.

WE might call the author of this book an ordinary seaman, were it usual for that class to turn literary; for he seems not to have seen much service till he got into the fleet of Admiral Codrington, and, with it, into the thick of the battle of Navarino. Of the opinion he formed of that memorable engagement it is a sufficient indication to say, that his account of it is dedicated to Captain Dickenson. With some faults and exaggerations (see pages 34-5),

excusable, perhaps, from such authorship, this little volume has entertained us in many of its spirited descriptions. The following scene on board the *Genoa*, after the fight, is very forcible.

"I found some of the men engaged in burying Rooney, the only man killed who had a wife aboard. Mrs. Rooney sat on the truck of a gun, her face hid in her hands. As they proceeded to put him overboard, she started up, and told them to stop a few minutes; she then went down upon her knees, and, stroking back his curly hair, patted his cheek, exclaiming, 'Poor Jim! poor Jim!' Then clasping her hands together, she rose, but immediately dropped down senseless on the deck. Four of the men carried her to her berth, while I bent my way to my own mess. The deck was quite dark, save the glimmering light of a candle here and there, stuck in a purser's lantern suspended from the battens. When I came to my berth I was welcomed by the whole of the mess more like a brother than a shipmate: but this day made us all brothers; feuds and animosities were buried in forgetfulness; and many who had entertained bitter hatred at one another would be seen shaking the hand of friendship together. I took my seat, and commenced looking about to see if any of the old familiar faces were missing; but it was difficult to recognise my messmates in the curious group of ferocious-looking banditti that surrounded me. They were all dressed in shirt and trousers, with handkerchiefs round their heads, and pistols and cutlasses at their belt. Their faces were black with smoke and gunpowder, and several who had been wounded with splinters had large plasters about their cheeks. To heighten the effect, gleams from the blazing Moslem vessels cast every now and then a red glare into the berth. I found, on inquiry, that two of my messmates besides Morfiet were killed. We talked of the behaviour of the ship's company, and the probable consequences of the battle. Tom Elliott came down with a monkey of wine, and said, 'D'ye see, shipmates, the purser's steward has filled the monkey up to the brim! now, come, we shan't be sogers. Hand us the tot from the inside there, and let us all drink round.' We drank to the memory of our good old captain, and all who fell on this glorious day. I found the wine revive me greatly, and soon went on deck to have a view of the scene of battle, by the light of the Turkish fleet, that was blazing in all quarters."

The following is also characteristic:—

"The Turkish vessels still continued to burn, and the discharge of their heated guns, at intervals, sounded like minute guns lamenting the devastation of the day; while the gentle breeze that began to blow at night, as it whistled through the tattered remains of our rigging, seemed to mourn for the brave men who had fallen, and who now lay 'full many a fathom deep' in the blue waters. About ten o'clock I heard a melancholy voice right under our stern, crying, 'Ali! Mahomet!' Jack Mitchell and I rose, and, looking under the stern, we saw two Turks clinging to the rudder, and sending forth their ejaculations for God and Mahomet to save them. We could offer them no assistance, for strict orders had been given not to allow any of the enemy to come aboard. The poor fellows seemed as if they could not hold on long. In about five minutes one let go, and soon after the other, both sinking in the water with the half-articulated cry of 'Ali! Ali!' Mitchell returned and stretched himself on the deck, saying, with

an affected air of indifference, that he 'would be blessed if he would be again disturbed in his snooze for all the b——y Hometans in Christendom.'"

Another affecting extract, and we have done.

"The morning before we reached the island of Sicily, Captain Moore of the marines, who had been wounded in the action of the 20th, died; his wound, which I believe was in the thigh, having mortified. He was an old man, and as much beloved by his own men as the commodore had been by us. A coffin was made, perforated with holes, and the body deposited in it along with shot and bags of wet sand, to make it sink. It was laid, covered by a union jack, on a grating, fixed against the ship's side, the outer edge of which was raised to a level by two slip-ropes held fast by two men, so that at the word being given, by letting go the slips, the grating dropped like a hinged door against the side, and the coffin would fall into the sea. The order was given to toll the bell, and the ship's company and officers, in full uniform, mustered, all hats off, on the upper deck, as near as they could to the gangway; the fore and mainchairs were crowded, and all stood in respectful silence to see the coffin consigned to the deep. A file of marines was ranged on the gangway, to fire three volleys over their departed commander. The chaplain commenced the funeral service for a person buried at sea. 'Not a sound was heard,' but the breaking of the water on the weather-bow, while the solemn voice of the chaplain rose at intervals, and seemed to be borne along on the winds. When he came to the passage, 'We commit his body to the deep,' the slips were let go, and the coffin sunk into the white-topped wave that ran under the lee of the ship. The marines fired three rounds over him; and this concluded the funeral of Captain Moore, who was buried nearly opposite the cloud-capt top of Mount Etna."

From the foregoing it will be seen, that if not altogether correct as a true and particular sailor's book, this volume affords some curious touches of Life on Board a Man-of-War, and is well worth the time which its perusal demands.

*Stories of Travels in Turkey.* 12mo. pp. 279. London, 1830. Hurst, Chance, and Co.

THIS is one of a series of neat and acceptable publications of the same class, projected with the view to aid the progress of national education; and as the Turkish empire is now much the theme of discussion, we consider it to be as opportune in the point of time as it is creditable in the point of judicious compilation. Dr. Walsh, Captain Frankland, Mr. Macfarlane, and other recent travellers, have been laid under contribution; and altogether, the volume is very amusing and instructive.

*Family Classical Library, Vol. I. The Oration of Demosthenes.* Translated by T. Leland, D.D. 12mo. pp. 336. London, A. J. Valpy.

WE have here the commencement of another undertaking for the more general distribution of knowledge, and one which, if as well conducted as we may expect from Mr. Valpy's classical superintendence, bids fair to occupy an enlarged station in our immediate literature. The plan is to give good translations of the great Greek and Roman orators, historians, and poets, with biographical sketches and illustrative notes. Of this the volume before us

is a specimen well calculated to recommend what are to follow; though, perhaps, Herodotus or Xenophon (richer in remarkable facts and anecdotes than any orator can be), would have been a beginning better calculated to attract general popularity. Leland's Demosthenes, however, is an excellent work; and, with the existing thirst for intelligence that prevails throughout the community, will, we are persuaded, be read by multitudes who never before thought of making themselves acquainted with the noble stores of classic literature, which must tend to enlighten and improve the mind far beyond the more evanescent productions of the day. A head of Demosthenes, finely engraved, and another of Sallust, are to be given in the next volume.

#### ORIGINAL CORRESPONDENCE.

Paris, Dec. 17.

MESSRS. de Polignac and Montbel have been to see the new Chamber of Deputies. This temporary erection has been completed in the short space of two months and ten days, in spite of the bad season and the alterations made in the original plan from time to time. It does not resemble the old chamber, nor is it in conformity with the plan of M. Laboulaye. In the old building a large passage separated the centre right from the centre left, and each of these sections was only divided from the rest of the side to which it belonged by a very narrow passage. At present the seats are so disposed as to present five sections. The right and left sides, each divided into two sections, form rather more than the half of the semicircle. The centre is undivided, and is of greater extent than either of the other sides. There is, therefore, no longer a passage in the middle, and consequently no longer a centre right or left, but only a compact centre. The gallery goes now all round the interior, and is much more prominent than in the old chamber; but as it comprises the places reserved for the peers and the diplomatic bodies, who were formerly placed in the lower part, there will not be more room for the public. An improvement which may be noticed is the removal of the columns that obstructed the view of the public, and caused one seat out of three in the first row to be lost. The place intended for the reporters to the public press, which is where it was formerly, has thus been enlarged by a third, without occupying more space. When seen from the Palais Bourbon, the new building has but a very paltry appearance, and resembles the temporary elevation made in order to carry on the works at the Fountain of the Elephant. The interior, however, is not devoid of elegance.

#### ARTS AND SCIENCES.

##### GEOLOGICAL SOCIETY.

A COMMUNICATION from Dr. Fitton, late President of the Society, was read: it was an account of what we understood to be a geological survey of part of the low countries of France, made by the author some time ago, and was in continuation of a former paper on a similar subject. In the present paper, Dr. Fitton, after a variety of scientific detail, remarks a striking affinity between the strata and other formations of the mountains in the vicinity of St. Omers, Namur, &c. with those in the neighbourhood of Bath and Bristol. At Aix great quantities of green sand, resembling fullers' earth, was discovered, and judged every way fit for the woollen manufactures. By a series of analogous facts the author shewed the

impropriety of deriving appellations from external character. Various presents connected with literature and the science of geology were placed on the table.

#### AFRICAN EXPEDITION.

WE feel a great interest in stating, that Mr. Lander, the faithful and intelligent attendant of Captain Clapperton, is on the eve of setting out, under the auspices of Government, to attempt the completion of the inquiries into African geography. How nearly he had formerly succeeded, under every difficulty and privation, when left alone by the death of his unfortunate master and friend, renders it more than commonly probable that he will happily achieve this great enterprise.

#### CURIOUS ATMOSPHERIC PHENOMENON.

MONS. BOURDET DE LA NIEVRE, captain in the staff of Napoleon's army during the Polish campaign of 1806-7, gives an account of the following singular electrical phenomenon, which occurred to him and his party during the night of 24th Dec. 1806, the eve of the battle of Pultusk. The oldest of the Polish peasantry, says M. Bourdet, declared they never remembered a milder season; not a flake of snow had as yet fallen, nor had we experienced any of those cutting north winds which generally commence here very early in the winter. We had, however, almost daily, heavy rain storms. I was in command of a demi-battery, attached to a brigade of light cavalry forming part of our advanced guard. It was about nine at night, after a day of unclouded sunshine, that we were advancing across some open fields, when suddenly a violent north wind sprang up; in a few minutes after, it became so dark that we could hardly see our horses' heads, and the wind blew so tempestuously that the alarmed animals halted and refused to proceed. In a moment the tips of the horses' ears, and the longer hairs of their body (except those of the tail and mane), became luminous. Every pointed bit of metal about their harness, or the mountings of the guns, shone also with a phosphorescent light; it was, in short, as if a flight of fire-flies had suddenly descended and settled upon our horses and guns. My quarter-master, who was close to me, observed the ends of my mustaches luminous; his, though much thicker, were waxed, and did not offer the same appearance, but it was visible on several of our artillery men. Our eyebrows and hair were not similarly affected, perhaps because the eye-shade of our *schakos* protected the one, and the other, always kept cut short, was covered by the oil-skin neck-piece. This luminous appearance was of equal duration with the wind storm, that is, about three or four minutes. Our horses stretched their heads upwards, pricking their ears, open nostrils, and snorting, their manes and tails extended, fore-legs stiffened and thrust forward, and their hind-legs bent so as almost to bring them on their haunches. As long as the wind lasted, neither whip nor spur could urge them on, though some of them seemed to make involuntary efforts to advance. The moment the wind ceased, the luminous appearance vanished, and a deluge of rain and hail immediately succeeded; but, though the darkness continued, our horses once more bestirred themselves, bounded forward with frequent leaps, snorted loudly, neighed, and continued the march. As soon as I arrived at the advanced posts, I mentioned this singular occurrence to my comrades. Though distant only about three leagues, they had seen nothing of it, nor felt the wind, but had had a heavy

shower of rain just after the rain ceased with us. The direction of the shower was against the wind. These luminous appearances, concludes M. Bourdet, were they electrical or phosphorescent?

#### LITERARY AND LEARNED.

OXFORD, Dec. 19.—On Thursday the following degrees were conferred:—  
*Doctor in Civil Law*.—W. Morgan, Esq. Fellow of Magdalen College.

*Masters of Arts*.—E. O. Hughes, Jesus College; Rev. H. W. G. Armstrong, St. John's College; S. R. Bosanquet, Christ Church; Rev. T. Spink, Magdalen Hall.  
*Bachelors of Arts*.—J. E. E. Spink, Wadham College, A. F. B. St. Leger, Brasenose College, Grand Componders; J. T. Toye, T. Richards, Queen's College; J. P. Simonet, St. Edmund Hall; G. Thompson, Magdalen Hall; W. North, W. Williams, E. Davies, W. Dyer, Jesus College; C. Croft, Scholar, G. G. Ponsonby, University College; J. C. Pack, Christ Church; J. Young, Corpus Christi College; C. F. B. Wood, Scholar of Pembroke College; N. C. Strickland, W. Drake, H. H. Pearson, Lincoln College; J. V. Vane, Exeter College; E. T. B. Twisleton, Scholar, B. Banning, J. F. Stuart, Trinity College.

THE Cambridge Prize subjects for the ensuing year are, for the Chancellor's gold medal for the encouragement of English poetry—*Byzantium*.

The two prizes of fifteen guineas each, given by the representatives, for the encouragement of Latin prose composition, to be open to all Bachelors of Arts, without distinction of years, who are not of sufficient standing to take the degree of Master of Arts; and two other prizes of fifteen guineas each, to be open to all Undergraduates who shall have resided not less than seven terms, at the time when the exercises are to be sent in. The subjects for the present year are—1. For the Bachelors, *Quantum momenti, ad studium rei theologicæ promovendum, habebat literarum humaniorum cultus?* 2. For the Undergraduates, *Quæ sit forma Hæcæus ad Græciæ renaissance statum optime accommodata?*

Sir Wm. Browne having bequeathed three gold medals, value five guineas each, to such resident Undergraduates as shall compose—1. The best Greek ode in imitation of Sappho; 2. The best Latin ode in imitation of Horace; 3. The best Greek epigram after the model of the Anthologia; and 4. The best Latin epigram after the model of Martial; the subjects for the present year are—1. For the Greek ode, *Ilysi Lævis*; 2. For the Latin ode, *Cuma*; 3. For the Greek epigram, *Ægeusit melendo*; 4. For the Latin epigram, *Spartis inclutus iniquis*.

The Porson prize is the interest of £400 stock, to be annually employed in the purchase of one or more Greek books, to be given to such resident Undergraduate as shall make the best translation of a proposed passage in Shakespeare, Ben Jonson, Massinger, or Beaumont and Fletcher, into Greek verse. The subject for the present year is—*Romeo and Juliet*, Act II. Scene 2, beginning, *He jests at scars, &c.* and ending, *I'll no longer be a Capulet*.

#### SUPPLEMENTARY NOTE ON "THE PHARAONS AND THEIR TIMES," ESSAY I.

No authenticated Pharaonic inscriptions belonging to reigns anterior to the eighteenth dynasty having been before the public up to the appearance of the latest accounts from M. Champollion, it has been assumed in the foregoing introductory essay that all such hitherto discovered were consequently of dates posterior to the Jewish Exode. Since, however, those observations were penned, the writer has had access to much original hieroglyphic intelligence, in manuscript and scarce lithographs, by favour of W. Jordan, Esq. from whence it indisputably appears that the researches of the French expedition have been anticipated, as to all the leading and radical facts of monumental history, by the zeal and sagacity of a few learned individuals of our own country; and that Champollion's monumental successions of the Pharaohs, and his chronological order of their edifices, are, in very many respects, erroneous. It is, in fact, impossible rightly to estimate and comprehend his details without reference to the discoveries of Messrs. Wilkinson and Burton and Major Felix, terminating in the year 1828, ample use of which will be made in our succeeding papers; by which it will appear (without, however, attempting to depreciate the inestimable researches of our continental friends) that Englishmen, though their labours have been less known, have, from

the first, taken the lead in this most interesting department of antiquarian inquiry.

The discoveries alluded to, include a complete and verified restoration of the successions of Pharaohs, to which the Tablet of Abydos (brought to light by Mr. Banks in 1817, and, next to the Rosetta inscription, beyond all question the most important key to hieroglyphic history), which has been heretofore very imperfectly understood, is an index. Amongst other important results, it is by this restoration made evident that the beautiful rock temples of Benihasan, from which M. Champollion has copied such great numbers of paintings and inscriptions relating to the natural history, arts, and manners of the Egyptians, instead of being the work of the Pharaohs of the twenty-third dynasty, in the eighth and ninth centuries before Christ, when Egyptian art was on the decline (vide letters five and six, *Lit. Gaz.* of Feb. 21st,) really bear date several reigns before the great Diospolite family, the eighteenth, originated. The consequence is, that if any of the monuments hitherto discovered may be expected to throw light on the ages of Joseph and Moses, it will probably be found in translating the numerous inscriptions of Benihasan and other monuments of the Osortesen family.

The times of the earliest builders of Karnac and other edifices are also rectified by the invaluable Pharaonic catalogue, collected by the before-mentioned gentlemen, and compiled by Major Felix in 1827. Among its many important results, it may be mentioned that the most ancient king, Mandouei I. or Osymandias of Champollion, is proved to be a nonentity, or rather, that the second Osirei of the eighteenth dynasty has been mistaken for the hero of Hecatus and Diodorus; that the genealogy from Amosis to Ramesses the Great, alluded to in note 5 (see Champollion's fourteenth letter), is proved to have been discovered by Mr. Wilkinson and Mr. Burton so long ago as 1825; that the restoration of kings Memphtha or Phthamenoph and Ramerri or Amerri to the eighteenth family (vide Champol. let. 13 and 14), together with that of the Lusian dynasty, from an inscription found on the road to Caseri (vide letter 7), are also anticipated in the catalogue in question; so are the names of the Pharaohs whose remains repose in the Necropolis of Thebes.

But to enumerate all the advantages of this British catalogue of the Pharaohs, and the mistakes which it rectifies, would far exceed our compass: suffice it to say that, in the present papers, it will be adjusted to the only series of Egyptian dates and eras to be found in original authors literally followed, and that the Pharaonic canon of time thus obtained will embrace every advantage to be derived from scriptural, historical, monumental, and astronomical verification.

It may be observed, in conclusion, that, had the members of the French expedition, as at first intended, limited their researches to monuments and inscriptions previously unelucidated, their harvest must have been barren indeed. Their copious details will, however, throw invaluable light on the discoveries of our countrymen. C.

#### NORTHERN LIBRARIES.

To the Editor, &c.

SIR,—I am so sensible of your great zeal in the promotion of literature, that I naturally seek your aid to give extensive circulation to the following appeal;—for through what channel can the present subject be so appropriately conveyed, as by the honourable medium of the *Literary Gazette*?



I have recently received an interesting letter from Professor Rafn, secretary of the Royal Society of Northern Antiquaries at Copenhagen, and an honorary member of the Society of Antiquaries of London, describing the successful foundation of two public libraries in Iceland, of a third in one of the Feroe Islands, and of his intention to establish a fourth in Greenland, to which it is proposed to add a museum of natural history, which cannot fail to be of importance in the diffusion of knowledge. It would be difficult to express, in suitable language, the high degree of commendation which is due to this learned gentleman for his patriotic and useful endeavours. But even praise, though delightful to a generous disposition, is not sufficient of itself to support the most energetic mind in the continuance of arduous exertions, or to cheer it to a satisfactory completion of grand designs. An individual can hardly be expected to devote his time to perpetual solicitations for pecuniary resources, or to bestow unremitting attention upon the requisite advancement of such multifarious concerns. I therefore most respectfully venture to request the benevolence of all the lovers of learning, in assisting Professor Rafn to carry his laudable efforts into full effect. And, as I thus publicly invite the co-operation of the liberal and the studious, I trust that I shall stand excused of any presumption, or improper motives, in humbly offering myself to be the receiver of such sums of money as the friends of these literary institutions may think proper to contribute.\* At the same time, I would candidly submit to the consideration of your numerous readers, how desirable it will be, that all presents should be transmitted free of expense.

I need scarcely call to your recollection, Mr. Editor, the celebrity which the Icelanders acquired, many ages ago, by the splendour of their poetry, and their knowledge in history,—so that now to supply them with such treasures of science as have been accumulated by successive centuries of improvement in other parts of Europe, seems only to be an honest acknowledgment of a debt of gratitude, which every well-wisher to literature will rejoice in this opportunity to discharge. Of the kind of books, or of the languages in which they are written, no precise description can be recommended: those must depend upon the inclinations or the pursuits of the several donors, and of their own conceptions of what literary stores are best suited to such remote regions; and the embryo state of a miscellaneous collection. None, however, can err in being bountiful,—for all classes of books must be acceptable to those whose shelves are at present empty.

I am willing to hope, that in appealing to the generosity of my countrymen in favour of literature, I shall not be disappointed. In those dreary regions much poverty naturally prevails; and little, therefore, can be contributed by their humble inhabitants; and although powerful assistance has cheerfully been bestowed by the friends of these establishments, both in Denmark and other states of the north, yet considerable support is still required.

Whatever may be the amount of the donations, whether in money or in books, receipts are to be faithfully procured, on the distribution of the same, from the prefects of the respective establishments; and, I may with con-

fidence add, accompanied with a feeling of gratitude and respect commensurate to the kindness and benefit which will have been conferred upon these deserving, but comparatively desolate, people.

In the expectation that I may have the pleasure hereafter of recording, in your pages, a splendid monument of the patronage of the public, I have the honour to be, &c.,

Somersea Place, Strand,      NICHOLAS CARLISLE.  
Dec. 21, 1829.

#### FINE ARTS.

##### NEW PUBLICATIONS.

*Miss Fanny Kemble.* From a Drawing by Sir T. Lawrence; on stone by R. J. Lane, A.R.A. Printed by Hullmandel. Published by J. Dickinson.

THIS is a very sweet likeness of this charming creature, whose dramatic genius has given such delight to tens of thousands. It is gratifying to see the elegant pencil of the President employed upon so deserving a subject.

*The Device. The Gentle Reproach.* Bonington (Bonington—even the orthography of the name of a man of genius is important,) pinxit. On stone by W. Fairland. M'Cormick.

BOTH these subjects, engraved on a small scale, have already come under our notice, and have elicited our admiration. They are very ably transferred to stone by Mr. Fairland.

*Engravings of Ancient Cathedrals, Hôtels de Ville, and other Public Buildings of celebrity in France, Holland, Germany, and Italy.* Drawn on the spot, and engraved by John Coney. With Illustrative Descriptions by Charles Heathcote Tatham, Esq. and able Assistants. Part III. Moon, Boys, and Graves.

OUTLINE, colouring, and effect, are the three means by which art attains its end. Although that end is undoubtedly best attained when those means are conjointly employed, yet it is surprising how much may be accomplished by any one of them when in skilful hands. Of this the present publication affords a striking proof. With some slight and unimportant exceptions in the accompaniments, curiously elaborate outline is the quality of art on which it exclusively depends; and so exquisitely is that outline managed by Mr. Coney, that for the moment we can scarcely believe that it would be improved by any adjuncts; nay, we almost think that its perspicuity and richness would be injured by them. This is really a great triumph of talent. The prints in the third Part (which, by the by, is the first that we have happened to see) are, "Cathedral, Rouen, West Front;" "Cloth Hall, Bruges;" "Hôtel de Ville, Louvain;" and "Cathedral, Amiens." The descriptions are in English, French, Italian, and German.

*A Brown Study.* Drawn and engraved by F. J. Havell. J. Kendrick.

A LITTLE of the blue devil seems to be mixed with this brown study. By which of an artist's manifold miseries it has been occasioned,—whether his oil will not dry, whether his varnish has cracked, whether his sitter has kept him waiting six hours in vain, or whether (as the climax of vexation) his best picture has been hung in the Antique Academy, over the door of the Library,—we know not; but we never saw a position of more deep and determined, and apparently painful, cogitation. Mr. Havell has managed his chiaroscuro with great success.

#### ORIGINAL POETRY.

##### A CHRISTMAS CAROL: EXTEMPORE.

By a supernumerary Belman.

BARDS may rave and sing  
Of the summer's glory,  
Or the pride of spring—  
Give me winter hoary!

Christmas, clear thine eye,  
Sport thy crimson berry,  
As in years gone by,  
When all hearts were merry.

Smiles of sunshine don,  
Like a bluff old fellow;  
Put a blue sky on,  
Throw aside the yellow.

If thou friendly art,  
Here's a hand to greet thee—  
Choose the blusterer's part,  
Weapons I've to meet thee.

Noted boxer, yet  
Give me gloves I'll fight thee;  
All thy heavy wet  
Shall not damp nor fright me.

I defy thy blast,  
By the fire-side anchor'd;  
'Gainst thee, to the last,  
I'll serve at my tankard.

Spread thy choking fogs,  
Blind and lame the cattle,  
With these blazing logs  
I will give thee battle.

Neither heel nor toe  
Dreads thy chilly canker;  
I have checks on Snow—  
Not, alas! the banker.

Well done, heart of steel!  
My advice thou'rt taking;  
We are friends, I feel,  
For my hand thou'rt shaking.

How the chimneys flare!  
Roasting, boiling, stewing;  
Here—there—every where—  
Kitchiners are doing!

Chabert, king of fire!  
Thy hot realm forsaking,  
Cooler air respire—  
All the town is baking.

Well, I wish thee wealth,  
Poison-quaffer placid;  
Monsieur, here's your health—  
Not in prussic acid!

Welcome, Christmas gay!  
Welcome, comrades jolly!  
Hip, hip, hip, hurra!  
There's no crown like holly!

There's no drink like ale,  
Toasted, spiced, and foaming,  
For fat, lean, red, pale,  
From the dawn till gloaming!

Wine, by Britons bold,  
Should be taken sparingly;  
All great deeds of old  
Sprung from "blood of barley!"

I detest champagne,  
Sham port never trade in,  
Therefore I refrain  
From all colonnading.

Howe'er rich and ripe,  
By a change of vowels  
Grape becometh gripe—  
Awful to the bowels!

\* See the Advertisement in our Supplement; and with it receive our most hearty recommendation of the object in view, so ably espoused, and in a way so honourable to his feeling as a cosmopolite in literature, by our correspondent Mr. Carlisle.

Push the jug about !  
 Ere we put a stop to  
 This our Christmas rout,  
 Toes shall have the hop too.  
 And, forsooth, I feel,  
 Now my head the malt's in,  
 I can do a reel  
 Better far than waltzing.  
 Vanish'd all the beer !  
 Empty is the barrel ?  
 Deuce it is !—then here  
 Ends my Christmas Carol !

#### SKETCHES OF SOCIETY.

ANECDOTES OF THE SIAMESE YOUTHS.  
 THOUGH we have said little of these extraordinary boys since our first notice, (and, indeed the journals generally have been very silent about them,) we have not been inattentive observers of a phenomenon so unexampled in the annals of the human species. We have endeavoured from facts to form some more accurate notion of their separate existence, and of those ties of sympathy or long habit which, together with their natural band, unite them so inseparably to each other. And as several of these matters will, we trust, interest our readers, we shall throw them, without method, into the anecdotal form.

The acquisitions of these lads seem to proceed nearly *pari passu*;—they have both learned a good deal of English, and speak it very nearly alike. They have also, of late, been taught whist, at which they play tolerably well, and of which they are very fond. And one of the remarkable traits attending this is, that they play the game *against* each other, and most honourably (we have seen single-bodied players not quite so correct) abstain from looking into each other's hands. The other day Chang played *dumby* against Eng and a partner; and a very interesting contest it was.

Recently, when they were indisposed, they took medicine together, and were affected precisely in the same manner; but when medicine was administered to the one and not to the other, no effect was produced on the exempt.

A curious exemplification of their separate state is afforded by the grand mystery of dreaming. Not long since, the individual who sleeps in the room with them observed one extremely disturbed in his sleep, and the other so violently agitated that he screamed out. He hastened to awake them, and on inquiring what was the matter, the one that was disturbed told him he had dreamed he met his mother; the other, who was more agitated, that he thought somebody was cutting off his hair. The hair, by the way, is a cherished ornament. In sleeping they lie on their back, with their heads, generally, as far apart as possible or convenient.

While asleep, if you touch one, you also awake the other. But it appears that though a sensation is communicated, it is not the same sensation. For example, if one is tickled to cause laughter, the other knows you are tickling his brother, but he does not feel it. This is the case whether he sees what is done or not.

They are smart in their remarks, and very excellent mimics and imitators. The other day Sir A. Carlisle was enforcing the expediency of their being taught to read; and, by way of demonstrating the thing, he marked a big A on a card to shew them. This he did, pronouncing in a sound pedagogue style *A a*. The boys immediately sounded the letter so

like their instructor as to create considerable merriment. He then went to B and C; but while doing so, they had got a little impatient, (as schoolboys will do with their teachers,) and one of them interrupted him: upon which he exclaimed, "Pshaw, pshaw, *g'ed* to me." So the lesson continued, till Chang took the pencil to make the letters, and *Ag* held it in his hand in the most awkward way; upon which Sir Anthony interfered to set him right; but the scholar was close in all, and in his turn exclaimed the very same "Pshaw, pshaw, *atten* me!" He nevertheless drew the A capitally in his own mode.

On another occasion a visitor, impressed with the idea that their religious instruction ought to be attended to, spoke to them on this subject. In his investigation of their condition, he asked, "Do you know where you would go if you were to die?" To which they replied quickly, pointing up with their fingers, "Yes, yes, up dere." Their saintly friend, unluckily for himself, persevered in catechising; and questioned them, "Do you know where I should go, if I were to die?" to which they as promptly answered, pointing downwards, "Yes, yes, down dere." We are afraid that the laugh which followed was likely to efface the memory of the well-meant attempt to imbue their minds with Christian knowledge.

With regard to their speaking to each other, though they do not do so often, yet they occasionally converse. It has, also, a singular effect to witness the two speaking together at the same time on different topics to different persons. This they will do if two beautiful females happen to address them together; for they have taste enough to be very partial to beauty in the other sex. They are much attached to the wife of Mr. ——— one of the individuals who brought them to Europe.

They almost always eat alone, and, we understand, have a dislike to being looked at while they take their meals.

Of their strange formation, an accurate cast has been taken by Mr. Sievier, and admirably copied in wax by a pupil of Mr. B. Bolton, the medical gentleman who has attended them since their arrival.

The infrequency of junctions of this nature renders every particular that relates to such beings curious; and we wish we could learn even more trifling anecdotes than we have here related, of similar phenomena in former times. But we know little or nothing of them, except that they were somehow joined. There was, according to tradition, a union of this kind in Scotland, in the age of the third James, and they (males) lived to be men. We have also seen an etching of two remarkable Hungarian girls who lived to maturity. They were united by the hips, and died within a few seconds of each other. We have said nothing of abortive specimens, &c. of which every surgical museum furnishes painful examples; though there are so few recorded and authenticated cases of such an interesting kind as that which is now daily witnessed in London.

Apropos, we have just received an effusion on the Siamese youths from a poetical correspondent; and though we have not room for it all, we shall insert a few of the lines.

If in the page of Holy Writ we find  
 That man should not divide what God hath joined,  
 O why, with nicest skill, should science dare  
 To separate this Heaven-united pair?  
 United by a more than legal band,  
 A wonder wrought by the Creator's hand!  
 Poor guileless boys! let not the eye of pride  
 That views its perfect self, your form deride!  
 Nor call these "monstrous," who a model prove  
 Of hearts conjoined in harmony and love!

And ye were happy in your native soil;  
 The morning ray awoke you to one toil,  
 One bark was yours—at once ye climbed one mast;  
 One simple couch was yours—and one repast.  
 And doubtless He who joined you at your birth  
 Would grant one death—one grave in mother earth.

#### DRAMA.

##### DRURY LANE.

No original writers! Why, the Theatres-Royal have scarcely been open three months, and no less than five original pieces have been produced between them. The *Royal Love-Match*, and the *Early Days of Shakespeare*, at Covent Garden;—the *Greek Family*, the *Follies of Fashion*, and the *Witch-Finder*, at Drury Lane!—'Tis true that two of them have been damned, and that the rest have disappeared; but their originality at least was never questioned; and the patriotic play-goers, (that numerous class, according to some of our contemporaries), who infinitely prefer a piece, however poor, of home manufacture, to a good foreign article, judiciously prepared for the English market, have certainly had no right to complain this season. On the contrary, it is the turn of the managers to grumble, and exclaim with Horace, "*Quid dem? quid non dem? renuis tu quod jubet alter.*" Far be it from us to discourage original genius; but, seriously, we are sick of the common-place lamentations, daily doled out, respecting the decay of the Drama, by persons so wofully ignorant of the subjects on which they write, that they cannot distinguish the cause from the effect. Passing over the unfair and ridiculous abuse showered upon some of our most popular modern dramatists, because, forsooth, like their fathers before them,—ay, from Shakespeare to Sheridan,—they have sought for their plots on the foreign stage, or in the popular novel;—for let us, pray, inquire the difference between the adaptation of a novel of Boccaccio and a novel of Walter Scott, the translation of a vaudeville of Scribe and a play of Kotzebue;—as our readers will remember, it is not the style of execution, but the act itself which is so unsparringly reprobated, and which must be thief; in one case as well as the other:—but passing, as we proposed, this question, why, we will ask, have the few writers of original comedies, &c. yet left us, gradually fallen into the same sinful ways of translation and adaptation? It can hardly be, one would suppose, from the want of encouragement in these degenerate days, when they are wooed in the most honeyed accents of the press to revive the glory of the English stage. Why do not the high names of Scott, Moore, and Southey, figure in the list of modern English dramatists? Why are not the lighter, but, perhaps, still more dramatic pens of Lytton Bulwer, Cooper, Horace Smith, &c. employed in the revival of the British Drama? From want of encouragement? Alack! even so. The author of the *Witch-Finder* shall speak in his own words upon this subject. The following extract is from the preface to his historical play of *Thomas à Becket*, lately produced at the Surrey:—"It must, unfortunately, be allowed, that the present period is not the most auspicious to the production of original dramas. When every other species of literature, save that of the theatre, is protected by legislative enactments from unprincipled piracy, it is not to be expected that many writers will be found to expose their plays, as Alfred hung up his golden bracelets, in sheer contempt of robbers. In England, the bannings of the dramatist are a proscribed race; they come under a kind of outlawry,—whosever findeth them may slay them." Whilst

such is the case, it will be in vain to hope for a rapid improvement in the modern Drama." Mr. Jerrold's remarks have more common sense in them than we should have expected from any writer who could be guilty of suchrodomontade as abounds in both of his above-named dramas;—the plots of which are as defective as those of the most obscure of the old dramatists, whose phraseology he labours to imitate, apparently without perceiving that his very best ideas are disguised, past hope of discovery, by the antiquated garb in which they are affectively uttered. "We have made him speak for others from the preface of his play, he shall now counsel himself from the dialogue of it. "Too many apothegms in a tale, like too much gold on an arrow, adorn only to impede," says his own Sir Walter Breakspear to Swart; the latter of whom might have been made a character, did not Mr. Jerrold put the same style of language into the mouth of every person, gentle or simple, in utter defiance of the old rule, "*Intererit multum Davusne loquatur an hero.*" But we find we are criticising *Thomas à Becket* instead of the *Witch-Finder*. It is, however, not of much consequence, for each is replete with the same faults, and on the same boards would have met with the same fate. Harley imparted some life to the serving-man, *Jet*, (a faint copy of Penke's *Willibald*, in the *Bottle Imp*, so exquisitely embodied by Keeley); and Farren produced a momentary interest in one scene of the second act. Mrs. Orger and Cooper did all that could be done; but the unrelieved dullness and obscurity of the plot, and the affectation of the language, (some parts of which, however, let us in fairness acknowledge, were not without merit,) were soon perceived to be fatal. The *Witch-Finder* was most unequivocally condemned.

#### VARIETIES.

**Oranges.**—A curious paper was lately read to the French Academy by M. Charles His, in which the varieties of the orange-tree and of its fruit were minutely examined and described. All the ordinary kinds of the orange M. His holds to be monstrous productions: the result of a sort of struggle between the laws of vegetation and the force of fertility; and he points out one species, differing in many important respects from the common fruit, which he considers to be its natural state.

**The Talmud.**—The Abbé Louis Chiarini, professor of the oriental languages and antiquities in the University of Warsaw, has been engaged for these eight years on a French translation of the Babylonian Talmud, which, with the necessary supplements from the Jerusalem Talmud, and other monuments of Jewish antiquity, is to give a complete view of the Talmudic doctrines. M. Chiarini is of opinion, that there are no better means to effect the long-talked-of improvement of the morals, the principles, and the situation of the Jews, than the complete communication of the Talmud, and all the other monuments necessary to illustrate it, in a European language which is universally understood. This, he thinks, would lead the Jews to be ashamed, in the eyes of the world, of the laughable and absurd, as well as hurtful and wicked principles of the Talmud, to abandon the corrupt Talmudic doctrine, and to return to the pure Mosaic system, which would produce desirable consequences.

**Science.**—Dr. Siebold, envoy of the King of the Netherlands in Japan, has transmitted to the Asiatic Society at Paris a work, containing the result of his four years' residence in that country, and which is to be printed at the

expense of the society. He has also collected a Japanese library of 1500 volumes, a zoological museum of 3000 specimens, and a botanical one of 2000 species. His companion, Dr. Burges, has formed a collection of minerals.

**Fossil Discovery.**—A specimen of fossil has lately been found at Lyme in Dorsetshire, which is quite unique, and bears no resemblance to any known genus. Its mammellated jaw distinguishes it from any fossil animal hitherto discovered; the claws resemble those of the crustacea; the long column of vertebrae that of the encrinite; the orbits of the eyes are remarkably large and well defined.

**Hydrophobia.**—A correspondent recommends as a remedy for the bite of a rabid animal, to look to mechanical rather than to physical means of cure, which he thinks may be found in the immediate extraction of the venom by suction—a method anciently had recourse to in cases of wounds made by poisoned weapons, as well as in those caused by the bullet or the sword. To obviate the dread inspired by this horrible disorder, and the danger of there being a wound in the lips or the mouth, an artificial mouth, constructed so as effectually to perform the functions of the natural organ, is suggested. The use of the croton tiglium oil has been suggested in cases of hydrophobia, from its peculiar effect on the throat.

**Sculpture.**—The Museum of Avignon has just been enriched with a valuable piece of Gothic sculpture. In the church of the Benedictines, to the right of the great altar of Saint Martial, there was formerly a magnificent mausoleum in white marble and alabaster; and upon this monument, which was of large dimensions, were several bas-reliefs representing the mysteries of Christ and the Virgin. There were also several statues in bold relief, and among them was one celebrated by artists under the name of *Transi*. It is this which has been dug up; and it is, perhaps, one of the *chef-d'œuvres* of art of the middle ages. This statue, which may be called a skeleton, is represented lying on the right side. The feet, as well as a part of the left arm, are wanting, and the nose has been mutilated; but the attitude, the anatomical details, and the trunk, are in admirable perfection. This monument was erected in honour of Cardinal de la Grange. It is not known by whom it was executed; but according to tradition, and the examination to which the remains have been submitted, it would seem to be the work of an artist of great merit. At the commencement of the revolution, a part of this monument was preserved, by the precaution which was taken of burying it in the earth under the pavement of the church. On the stone above the statue is an inscription in Gothic characters, which leads to the supposition that this work of art dates from the 14th century.

**Agriculture.**—At the sitting of the Academy of Sciences in Paris, on Monday last, M. Dupin, in reference to a work on the comparative agricultural resources of Great Britain and France, stated that he had made several calculations respecting the crops of corn in France during the last twenty-four years; from which he found that there had been fourteen years of abundance, and ten of scarcity; and that the medium price of grain during the whole period had been in favour of the cultivator: a result which he attributes to the prohibition of the entry of foreign corn, and the exportation of French corn, except under certain restrictions. At this sitting there was no other communication of the slightest interest.

#### LITERARY NOVELTIES.

Mr. Sweet, the well-known practical botanist, has in a forward state for publication a new edition of his *Hortus Britannicus*, which will enumerate many thousand additional plants, together with the colours of the flowers. A new edition has been called for of Mr. Canning's *Imitabile* Speeches: it is nearly ready for announcement.

Mr. Henry Dance, whose work on Imprisonment for Debt we lately had occasion to notice favourably, has forthcoming Remarks on Law Expenses; with some Suggestions for reducing them.

Among the new year changes, the magazine hitherto so ably conducted by Mr. S. C. Hall, and called the *Spirit and Manners of the Age*, is, we see, to take a new name (the *British Magazine*) and an enlarged form, though still under the superintendence which has done so much for it under its ancient title, and for the *Amulet*.

Mr. Buckle's epic drama of *Julio Romano*, or the Display of the Passions, accompanied by a *Historical Memoir*, giving an account of the proceedings in Parliament last Session on the claims of dramatic writers—remarks on the present state of the stage—and the author's correspondence with various persons: to which will be added, an Appendix, stating the manner in which dramatic authors are rewarded in Russia, Germany, and France,—is about to appear.

In the *Penny Musical Illustrations* of the Waverley Novels, by Eliza Flower.—A volume of Literary Recollections and Biographical Sketches, by the Rev. Richard Warner.—The Portfolio of the Martyr Student.—A Treatise on Hydrostatics and Hydrodynamics, by the Rev. H. Gregory, B.A.—The Lost Hero, a Novel.—Creation, a Poem, by William Ball.—Charity Bazaar, a Poem.—The Fourth Part of Rickards's India.—A Journal of Occurrences and Events during a residence of nearly Forty Years in the East Indies, by Colonel James Welsh, of the Madras Army.—Fitz Fitz-Ford, a Novel, founded on a popular and interesting legend of Devonshire, by Mrs. Bray.—The Sixth and concluding Part of Captain Grindley's Views in India.—The Monopolies of the East India Company, by the author of Free Trade and Colonisation of India.

#### LIST OF NEW BOOKS.

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#### METEOROLOGICAL JOURNAL, 1829.

Extracts from a Meteorological Register kept at High Wycombe, Bucks, by a Member of the London Meteorological Society. November 1829.

Thermometer—Highest.....	53° 75'
Lowest.....	30
Mean.....	37° 3625
Barometer—Highest.....	30.16
Lowest.....	29.25
Mean.....	29.715

Number of days of rain and snow, 10.  
Quantity of rain and melted snow in inches and decimals, 1.56.

Winds.—1 East—5 West—4 North—3 South—1 North-east—0 South-east—5 South-west—11 North-west.

**General Observations.**—The mean temperature of the month below any one in the same month during the last seven years, although the maximum was above that of 1826, and the extreme of cold not equal to that of last year: the quantity of rain less than for many years, with the exception of what fell in last November: so small a range in the barometer has not occurred during the last twelve years—the mean above the general average of the month, but not so high as in 1827; about six inches of snow fell on the 24th, but was all melted in two days. Lunar halos, with misty areas, seen on the nights of the 6th and 9th. The evaporation 0.475 of an inch.

#### TO CORRESPONDENTS.

\*.\* With our next No. will commence a series of humorous weekly papers by the Author of *Wine and Walnuts*.

As our last No. of the year is a sort of winding-up concern, our readers will find Reviews of Books and other subjects completed in this sheet,—a little, perhaps, at the expense of novelty.

We are unable to answer S.—'s question, without giving more time to the inquiry than we can spare.

We have not been induced to save W. D.'s lines from the progress of Time.

ERRATA.—In our paper on the Pharaohs in No. 673, page 869, col. 3, line 5, for "monologues," read "chronologies;"—in note 2, for "Abisphramuthosis," read "Alisphramuthosis;"—in note 5, for "of the Osiris," read "After Osiris,"—and here end the quotation.



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WE are authorised to state, that Messrs. John and Arthur Arch, No. 61, Cornhill, London, will kindly receive and forward to Copenhagen whatever Books may be sent to them for the Northern Libraries recommended by Mr. Carlsén, in his Letter inserted in page 845 of this No. of the Literary Gazette.

Professor Rafn modestly suggests that sums of money would be the most efficient,—as it is wished to raise a small Fund for each Library, in order to secure their permanence,—to defray the Purchase occasionally of such Works as may be particularly wanted, to bind others, and to keep the Rooms warm and in repair.

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The great variety of our contents during the past year, and the accumulation of intelligence under heads hitherto less conspicuous among our arrangements, has rendered it necessary to extend our Index to this Volume.

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